تفسير الإمام العسكري(عليه السلام)

COMMENTARY OF IMAM AL-ASKARI[asws]

التفسير المنسوب إلى الامام ابي محمد الحسن بن علي العسكري (عليهم السلام)

COMMENTARY ASSOCIATED TO THE IMAM ABU MUHAMMAD AL HASSAN BIN ALI AL-ASKARI[asws]

PART TEN

بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH THE BENEFICENT THE MERCIFUL

السورة التي يذكر فيها البقرة

THE CHAPTER IN WHICH THE COW IS MENTIONED

(CONTINUED)

قوله عزوجل: " ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين اوتوا الكتاب كتاب الله وراء ظهورهم كأنهم لا يعلمون واتبعوا ما تتلوا الشياطين على ملك سليمان وما كفر سليمان ولكن الشياطين كفروا يعلمون الناس السحر وما انزل على الملكين ببابل هاروت وماروت وما يعلمان من أحد حتى يقولا انما نحن فتنة فلا تكفر فيتعلمون منهما ما يفرقون به بين المرء وزوجه وماهم بضارين به من أحد الا باذن الله ويتعلمون ما يضرهم ولا ينفعهم ولقد علموا لمن اشتراه ماله في الاخرة من خلاق ولبئس ماشروا به أنفسهم لو كانوا يعلمون * ولو أنهم آمنوا واتقوا لمثوبة من عند الله خير لو كانوا يعلمون "

The Words of the Almighty "*And when there came to them a Messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing. And they followed what the Shaitans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.*" – VERSES 101 & 102

304 ـ قال الامام (عليه السلام): قال الصادق (عليه السلام): (ولما جاءهم) جاء هؤلاء اليهود ومن يليهم من النواصب (رسول من عند الله ـ مصدق لما معهم ـ) القرآن مشتملا على ـ وصف ـ فضل محمد وعلي، وإيجاب ولايتهما، وولاية أوليائهما، وعداوة أعدائهما (نبذ فريق من الذين أوتوا الكتاب ـ كتاب الله ـ) اليهود التوراة وكتب أنبياء الله (عليهم السلام) (وراء ظهورهم) وتركوا العمل بما فيها وحسدوا محمدا على نبوته، وعليا على وصيته، وجحدوا على ما وقفوا عليه من فضائلهما (كأنهم لا يعلمون) فعلوا من جحد ذلك والرد له فعل من لا يعلم، مع علمهم بأنه حق.

Imam Hassan Al-Askari[asws] said: 'Imam Al-Sadiq[asws] said: "*And when there came to them*" Came to these Jews and the *Nasibis* "*a Messenger from Allah verifying that which they have*" The Quran which contains the qualities and virtues of Muhammad[saww] and Ali[asws], obligating their[asws] Mastership and the friendship of their[asws] friends, and the enmity to their[asws] enemies "*a party of those who were given the Book threw the Book of Allah*" The Jews, threw the Torah and the Books of the Prophet[asws] of Allah[azwj] "*behind their backs*" and avoided acting upon that which was in it, and envied Muhammad[saww] on his[saww] Prophet-hood, and Ali[asws] on his[asws] Trusteeship, and struggled against what they knew about their[asws] preferences (over other Divine Representatives[as]) "*as if they knew nothing*" their strived against them[asws], and denied them[asws] by their actions that they pretended that they did not know these, although they knew fully about the true'.

(واتبعوا) هؤلاء اليهود والنواصب (ما تتلوا) ما تقرأ (الشياطين على ملك سليمان) وزعموا أن " سليمان " بذلك السحر والنيرنجات نال مانالـه من الملك العظيم قصدوهم بـه عن كتاب الله، وذلك أن اليهود الملحدين والنواصب المشاركين لهم في إلحادهم لما سمعوا من رسول الله (صلى الله عليه وآله) فضائل علي بن أبي طالب (عليه السلام)، وشاهدوا منه ومن علي (عليه السلام) المعجزات التي أظهرها الله تعالى لهم على أيديهما، أفضى بعض اليهود والنصاب إلى بعض وقالوا: ما محمد إلا طالب دنيا بحيل ومخاريق وسحر ونيرنجات تعلمها، وعلم عليا (عليه السلام) بعضها، فهو يريد أن يتملك علينا في حياته، ويعقد الملك لعلي بعده، وليس مايقولـه عن الله تعالى بشئ، إنما هو قولـه فيعقد علينا وعلى ضعفاء عباد الله بالسحر والنيرنجات التي يستعملها، وأوفر الناس كان حظا من هذا السحر " سليمان بن داود " الذي ملك بسحره الدنيا كلها من الجن والانس والشياطين، ونحن إذا تعلمنا بعض ماكان تعلمه سليمان، تمكنا من إظهار مثل ما يظهره محمد وعلي، وادعينا لانفسنا ما يجعله محمد لعلي، وقد استغنينا عن الانقياد لعلي.

"*And they followed*" These Jews and *Nasibis* "*what the Shaitans chanted of sorcery in the reign of Sulaiman*" what they had read, and thought that Suleyman[asws] had created this great kingdom based on sorcery taken from the Book of Allah[azwj], and that these Jews and *Nasibis* who were partners with them in this. When they heard from the Messenger of Allah[saww] the virtues of

Ali[asws] Bin Abu Talib[asws], and having witnessed the miracles which Allah[azwj] Manifested by the hands of both of them[asws]. Some of the Jews and the *Nasibis* said to each other: 'Muhammad[saww] is only seeking this world by using this as an excuse, and the charms and sorcery is what he[saww] has learnt and has also taught Ali[asws] some of that. He[saww] wants to be a king over us during his[saww] lifetime, and **intends to hand over the kingdom to Ali[asws] after him[saww]**. There is nothing of that which he[saww] is saying is from Allah[azwj]. His[saww] words that he[saww] is using against us and the weak servants of Allah[azwj], are sorcery and charms. And more people have been fortunate to have this sorcery. Suleyman[asws] Bin Dawood[asws] created a kingdom by sorcery over the whole world, from the Jinn, and the people, and the devils. If we were to learn some of the sorcery of Suleyman[asws], it is possible that we also would manifest the like of what Muhammad[saww] and Ali[asws] have manifested, and call the people back to us, who have gone to Muhammad[saww] and Ali[asws], and we will be free from following Ali[asws].

فحينئذ ذم الله تعالى الجميع من اليهود والنواصب فقال الله عزوجل: (نبذوا كتاب الله) الآمر بولاية محمد وعلي (وراء ظهورهم) فلم يعملوا به (واتبعوا ما تتلوا) كفرة (الشياطين) من السحر والنيرنجات (على ملك سليمان) الذين يزعمون أن سليمان به ملك ونحن أيضا به نظهر العجائب حتى ينقاد لنا الناس ونستغني عن الانقياد لعلي (عليه السلام).

Allah[azwj] Condemned all of the Jews and the *Nasibis*. Allah[azwj] Said: "*threw the Book of Allah*" the Order of the Mastership of Muhammad[saww] and Ali[asws] "*behind their backs*" and did not act upon it "*and they followed what the Shaitans chanted of sorcery*" the infidelity from the sorcery and charms "*in the reign of Sulaiman*" they thought that this is how Suleyman[asws] got the kingdom and that we also would be able to manifest strange things by it, until the time that the people would listen to us and then we would be free from following Ali[asws].

قالوا: وكان سليمان كافرا ساحرا ماهرا، بسحره ملك ماملك، وقدر على ماقدر فرد الله تعالى عليهم فقال: (وما كفر سليمان) ولا استعمل السحر كما قال هؤلاء الكافرون (ولكن الشياطين كفروا يعلمون الناس السحر) أي بتعليمهم الناس السحر الذي نسبوه إلى سليمان كفروا، ثم قال: (وما أنزل على الملكين ببابل هاروت وماروت) قال: كفر الشياطين بتعليمهم الناس السحر، وبتعليمهم إياهم بما أنزل الله على الملكين ببال هاروت وماروت - اسم الملكين -.

They said: 'Suleyman[asws] was an expert sorcerer, and became the king of the kingdom by sorcery and had power over that which he had'. Allah[azwj] Refuted them by Saying: "*and Sulaiman was not an unbeliever*" he[asws] did not use sorcery, as these infidels are talking about "*but the Shaitans disbelieved, they taught men sorcery*" meaning, by teaching people the magic that they were associating to Suleyman[asws], they disbelieved. Then He[azwj] Said: "*and that was sent down to the two angels at Babel, Harut and Marut*" The devils disbelieved by their teaching of magic to the people, and by their teaching of

that which was Sent down by Allah[azwj] to the two Angels at Babel, Harut and Marut - the names of the Angels.

قال الصادق (عليه السلام): وكان بعد نوح (عليه السلام) قد كثر السحرة والمموهون، فبعث الله تعالى ملكين إلى نبي ذلك الزمان بذكرما يسحر به السحرة، وذكر ما يبطل به سحرهم ويرد به كيدهم. فتلقاه النبي عن الملكين وأداه إلى عباد الله بأمر الله، وأمرهم أن يقفوا به على السحر وأن يبطلوه، ونهاهم أن يسحروا به الناس. وهذا كما يدل على السم ماهو، وعلى مايدفع به غائلة السم، ثم يقال للمتعلم ذلك: هذا السم، فمن رأيته سم فادفع غائلته بكذا، وإياك أن تقتل بالسم أحدا.

Imam Al Sadiq[asws] said: 'And it was after the time of Noah[asws], that there were numerous magicians and disguisers. Allah[azwj] Sent two Angels to the Prophet[asws] of the time who taught him[asws] how the magic was being done by the magicians and told him how to invalidate their magic and repel its effects. The Prophet[asws] learnt this from the two Angels and taught it to the servants of Allah[azwj] by the Order of Allah[azwj], and instructed them to familiarize themselves with the magic and how to invalidate it, and prohibited them to use magic against the people. And this is like learning about poison and how to repel its effects and then tell the students: 'This is the poison, and if you see someone with its effects, then dispel its effects in this manner, and beware not to poison anyone!'

ثم قال: (وما يعلمان من أحد) وهو أن ذلك النبى أمر الملكين أن يظهرا للناس بصورة بشرين ويعلمانهم ما علمهما الله تعالى من ذلك ويعظاهم فقال الله تعالى: (وما يعلمان من أحد) ذلك السحر وإبطاله (حتى يقولا) للمتعلم: (إنما نحن فتنة): إمتحان. للعباد ليطيعوا الله عزوجل فيما يتعلمون من هذا، ويبطلوا به كيد الساحر، ولا يسحروا لهم. (فلا تكفر) باستعمال هذا السحر وطلب الاضرار به ودعاء الناس إلى أن يعتقدوا - بك - أنك به تحيي وتميت، وتفعل مالا يقدر عليه إلا الله تعالى، فان ذلك كفر.

Then He[azwj] Said: "*yet these two taught no man*" And that Prophet[asws] ordered the two Angels to appear in front of the people as two men and teach them what Allah[azwj] had taught them from that and test them. Allah[azwj] Said: "*yet these two taught no man*" that magic and how to invalidate it "*until they had said*" to the students *"Surely we are only a trial"* examination, whether they will be obedient to Allah[azwj] the Almighty in what they have learnt from this, and invalidate with it the effects of the magic, and will not use it on others "*therefore do not be a disbeliever*" by the utilisation of this magic and seek to hurt by it, and claim to the people to believe that you are the one who give life and death, and do things who no one has the power to do except Allah[azwj], for that is disbelief.

قال الله تعالى: (فيتعلمون) يعنى طالبي السحر (منهما) يعنى مما كتبت الشياطين على ملك سليمان من النيرنجات، وما انزل على الملكين ببابل هاروت وماروت، يتعلمون من هذين الصنفين. (ما يفرقون به بين المرء وزوجه) هذا من يتعلم للاضرار بالناس، يتعلمون التفريق بضروب الحيل والتمائم والايهام أنه قد دفن ـ كذا ـ وعمل كذا ليجلب قلب المرأة عن الرجل، وقلب الرجل عن المرأة، ويؤدي إلى الفراق بينهما.

Allah[azwj] Said: "*Even then men learned*" Meaning the learning of magic "*from these two*" meaning, from what the devils had written on the kingdom of Suleyman[asws] from the charms, and what the two Angels, Harut and Marut, descended with on Babel, they learnt from these two "*magic by which they might cause a separation between a man and his wife*" they learnt from this to hurt the people, and cause separation by tricks and amulets which they buried, and certain actions that they took, by which the heart of the woman would turn against the man and the heart of the man would turn against the woman, and they would achieve separation between them.

ثم قال الله عزوجل: (وما هم بضارين به من أحد إلا باذن الله) أي ما المتعلمون لذلك بضارين به من أحد إلا باذن الله، بتخلية الله وعلمه، فانه لو شاء لمنعهم بالجبر والقهر. ثم قال: (ويتعلمون مايضرهم ولا ينفعهم) لانهم إذا تعلموا ذلك السحر ليسحروا به ويضروا، فقد تعلموا ما يضرهم في دينهم ولا ينفعهم فيه، بل ينسلخون عن دين الله بذلك. (ولقد علموا) هؤلاء المتعلمون (لمن اشتريه) بدينه الذي ينسلخ عنه بتعلمه (ماله في الآخرة من خلاق) من نصيب في ثواب الجنة (ولبئس ما شروا به أنفسهم) ورهنوها بالعذاب (لو كانوا يعلمون) أي لو كانوا يعلمون أنهم قد باعوا الآخرة، وتركوا نصيبهم من الجنة، لان المتعلمين لهذا السحر هم الذين يعتقدون أن لا رسول، ولا إله، ولا بعث، ولا نشور.

Then Allah[azwj] the Almighty Said: "*and they cannot hurt with it any one except with Allah's permission*" Meaning, what they had learnt, they could not hurt anyone with except by the Permission of Allah[azwj], and Allah[azwj] was Aware of them but He[azwj] Left them alone and did not Stop them by Compulsion and Force. Then He[azwj] Said: "*and they learned what harmed them and did not profit them*" because they learnt that magic that they could use adversely on others. Their learning, in fact affected themselves adversely in religion and did not profit them in this, and they exited from the religion of Allah[azwj] by that. "*and certainly they know*" these students "*that he who bought it*" exited from their religion by this learning "*should have no share of good in the hereafter*" share of the Rewards of Paradise "*and evil was the price for which they sold their souls*" and attained the Punishment "*had they but known this*" meaning, had they but known that they had sold their hereafter, and avoided their share in Paradise, by the learning of this magic, they believed that there was no Messenger[asws] Sent to them, and no God, and no resurrection.

فقال: (ولقد علموا لمن اشتراه ماله في الآخرة من خلاق) لانهم يعتقدون أن لا آخرة، فهم يعتقدون أنها إذا لم تكن آخرة فلا خلاق لهم في دار بعد الدنيا، وإن كان ـ بعد الدنيا ـ آخرة فهم

مع كفرهم بها لاخلاق لهم فيها. ثم قال: (ولبئس ماشروا بـه أنفسهم) بـاعوا بـه أنفسهم بالعذاب، إذا بـاعوا الآخرة بالدنيا ورهنـوا بالعذاب ـ الدائم ـ أنفسهم (لـو كـانوا يعلمون) أنهم قد بـاعوا أنفسهم بالعذاب ولكن لا يعلمون ذلك لكفرهم بـه. فلمـا تركـوا النظـر فـي حجـج الله حتـى يعلمـوا، عذبهم على اعتقادهم الباطل وجحدهم الحق.

He[azwj] Said: "*and certainly they know that he who bought it should have no share of good in the hereafter*" because they believed that there is no hereafter and there is no afterlife, they will have no share in it after this world. Then He[azwj] Said: "*and evil was the price for which they sold their souls*" they bought Punishment for themselves, they bought this world for the hereafter, and will remain in the Punishment, eternally "*had they but known this*" they bought for themselves the Punishment but they did not know that it is due to their infidelity. When they avoided looking at the Proofs of Allah[azwj] until they knew it, they will be punished for their false beliefs and their struggling against the truth.

قال أبويعقوب وأبوالحسن: قلنـا للحسن أبـي القـائم (عليـه السلام): فـان قومـا عندنا يزعمـون أن هاروت وماروت ملكان اختارتهما الملائكة لما كثر عصيان بني آدم، وأنزلهما الله مع ثالث لهما إلى الدنيا، وأنهما افتتنا بالزهرة، وأرادا الزنا بها، وشربا الخمر، وقتلا النفس المحرمة، وأن الله تعـالى يعذبهما ببابل، وأن السحرة منهما يتعلمـون السحر وأن الله تعالى مسخ تلك المرأة هذا الكوكب الذي هو الزهرة.

Abu Yaqoub and Abu Al-Hassan (the narrators of this commentary) said: 'We said to Al-Hassan Abu Al-Qaim[asws]: 'We have a group of people who think that Harut and Marut, the two Angels, were Sent when a lot of the children of Adam[asws] had become disobedient. And Allah[azwj] Sent down with them a third, to the world, and they were mesmerised by her and intended to commit adultery with her, and drank wine, and killed someone although it was prohibited. And Allah[azwj] Punished them both at Babel, and they learnt the magic from both of them. And Allah[azwj] Converted that woman into a star which is '*Al Zohra*' (Venus).

فقـال الامـام (عليـه السلام): معـاذ الله مـن ذلـك، إن ملائكـة الله تعـالى معصومون ـ مـن الخطـأ ـ محفوظـون مـن الكفـر والقبـائح بألطـاف الله تعـالى، فقـال الله عزوجـل فـيهم: (لا يعصـون الله مـا أمرهم ويفعلـون مـايؤمرون) وقـال تعـالى: (ولـه مـن فـي السموات والارض ومـن عنده ـ يعنـي الملائكة ـ لا يستكبرون عن عبادته ولا يستحسرون. يسبحون الليل والنهار لا يفترون).

Imam Hassan Al-Askari[asws] said: 'I seek refuge in Allah[azwj] from that!' The Angels[as] of the Lord are infallible – from error – safe from infidelity and ugliness against Allah[azwj]. Allah[azwj] the Almighty Says: "*they do not disobey Allah in what He commands them, and do as they are commanded*" – 66:6 and Allah[azwj] Says: "*And whoever is in the heavens and the earth is His*" – meaning the Angels – "*and those who are with Him are not proud to serve*

Him, nor do they grow weary. They glorify (Him) by night and day; they are never languid" – 21:19

وقال في الملائكة (بل عباد مكرمون. لا يسبقونه بالقول وهم بأمره يعملون) إلى قوله (وهم من خشيته مشفقون). ثم قال: لو كان كما يقولون، كان الله قد جعل هؤلاء الملائكة خلفاءه على الارض وكانوا كالانبياء في الدنيا وكالائمة، فيكون من الانبياء والائمة قتل النفس وفعل الزنا!؟

And He[azwj] Said about the Angels: "*Nay! they are honored servants. They do not precede Him in speech and (only) according to His commandment do they act.*" – 21:26 & 27 To His[azwj] Speech "*and for fear of Him they tremble*" – 21:28 Then he[asws] said: 'If it was as they are saying it to be, did not Allah[azwj] Make these Angels to be Caliphs on the earth and they were like Prophets[asws] in the world and like Imams[asws], do any of the Prophets[asws] and Imams[asws] kill any one and commit adultery?'

ثم قال: أو لست تعلم أن الله تعالى لم يخل الدنيا قط من نبي أو إمام من البشر؟ أو ليس الله يقول: (وما أرسلنا من قبلك ـ يعني إلى الخلق ـ إلا رجالا نوحي إليهم من أهل القرى) فأخبر الله أنه لم يبعث الملائكة إلى الارض ليكونوا أئمة وحكاما، وإنما ارسلو إلى أنبياء الله. قالا: قلنا له (عليه السلام): فعلى هذا لم يكن إبليس أيضا ملكا؟ فقال: لا، بل كان من الجن، أما تسمعان أن الله تعالى يقول: (وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس كان من الجن). فأخبر أنه كان من الجن، وهو الذي قال الله تعالى: (والجان خلقناه من قبل من نار السموم).

Then he[asws] said: 'Do you not know that Allah[azwj] has never kept the world empty from a Prophet[saww] or Imam[asws] from the people? Or has not Allah[azwj] Said: "*And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations.*" – 12:109. Allah[azwj] has Informed that He[azwj] did not Send the Angels to the earth for Imamate and governance, but they were Sent to the Prophets[asws] of Allah[azwj]'. They (the narrators of this commentary) asked: 'According to this then Iblees[la] would not be an Angel?' He[asws] answered: 'No, for he[la] was from the Jinn. Listen to what Allah[azwj] has Said: "*And when We said to the angels: Make obeisance to Adam; they made obeisance but Iblis (did it not). He was of the jinn*" – 18:50. He[azwj] has Told us that he[la] was from the Jinn, and was as Allah[azwj] has Said: "*And the jinn We created before, of intensely hot fire.*" – 15:27.

وقال الامام (عليه السلام): حدثني أبي، عن جدي، عن الرضا، عن آبائه (عليهم السلام)، عن علي (عليه السلام)، عن رسول الله (صلى الله عليه وآله) أن الله اختارنا معاشر آل محمد، واختار النبيين واختار الملائكة المقربين، وما اختارهم إلا على علم منه بهم أنهم لا يواقعون ما يخرجون به عن ولايته، وينقطعون به عن عصمته، وينضمون به إلى المستحقين لعذابه ونقمته.

Imam Hassan Al-Askari[asws] said: 'My[asws] father[asws] narrated to me[asws], from my[asws] grandfather Al-Reza[asws], from his[asws] forefathers[asws] from Ali[asws] from the Messenger of Allah[saww]: 'Allah[azwj] Chose us[asws] the group of the Progeny[asws] of Muhammad[asws], and Chose the Prophets[asws] and Chose the Angels of Proximity, and He[azwj] did not Choose them except that it was in His[azwj] Knowledge that they will never do anything that will exit them from His[azwj] Mastership, and cut themselves off from His[azwj] obedience and be deserving of His[azwj] Punishment and Retribution'.

قالا: فقلنا له: فقد روي لنا أن عليا (عليه السلام) لما نص عليه رسول الله (صلى الله عليه وآله) بالولاية والامامة، عرض الله في السماوات ولايته على فئام وفئام من الملائكة، فأبوها فمسخهم الله ضفادع. فقال: معاذ الله هؤلاء المكذبون ـ لنا، المفترون ـ علينا، الملائكة هم رسل الله فهم كسائر أنبياء الله إلى الخلق، أفيكون منهم الكفر بالله؟ قلنا: لا. قال: فكذلك الملائكة، إن شأن الملائكة عظيم، وإن خطبهم لجليل.

They said that we asked him[asws]: 'It has been related to us that when the Messenger of Allah[asws] associated Ali[asws] with Mastership and Imamate, Allah[azwj] Presented the Mastership of Ali[asws] in front of numerous Angels, but they rejected it, and so He[azwj] Converted them into frogs'. He[asws] said: 'I seek refuge in Allah[azwj]! They have forged lies against us[asws]. The Angels, they are Messengers of Allah[azwj] like the rest of the Prophets[asws] of Allah[azwj] to the creation. Do any of them[asws] ever commit infidelity?' We said: 'No'. He[asws] said: 'And neither do the Angels. The majesty of the Angels is great and their status is glorious'.

قوله عزوجل " يا أيها الذين آمنوا لا تقولوا راعنا وقولوا انظرنا واسمعوا وللكافرين عذاب أليم"

The Words of the Almighty *"O you who believe! do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement* – VERSE 104

305 ـ قال الامام (عليه السلام): قال موسى بن جعفر (عليهما السلام): إن رسول الله (صلى الله عليه وآله) لما قدم المدينة كثر حوله المهاجرون والانصار، وكثرت عليه المسائل، وكانوا يخاطبونه بالخطاب الشريف العظيم الذي يليق به (صلى الله عليه وآله)، وذلك أن الله تعالى كان قال لهم: (يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهر بعضكم لبعض أن تحبط أعمالكم وأنتم لا تشعرون).

Imam Hassan Al-Askari[asws] said that Imam Musa Bin Ja'far[asws] said: 'When the Messenger of Allah[saww] came to Medina, there was a huge number of Emigrants and Helpers around him[saww], and they asked him[saww] about a lot of issues, and they used to address him[saww] in an honourable manner as was befitting for him[saww] and that Allah[azwj] had Ordered them so: *"O you who*

believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive." – 49:2

وكان رسول الله (صلى الله عليه وآله) بهم رحيما، وعليهم عطوفا، وفي إزالة الآثام عنهم مجتهدا حتى أنه كان ينظر إلى كل من يخاطبه، فيعمل على أن يكون صوته (صلى الله عليه وآله) مرتفعا على صوته ليزيل عنه ما توعده الله - به - من إحباط أعماله، حتى أن رجلا أعرابيا ناداه يوما وهو خلف حائط بصوت له جهوري: يا محمد، فأجابه بأرفع من صوته، يريد أن لا يأثم الاعرابي بارتفاع صوته فقال له الاعرابي: أخبرني عن التوبة إلى متى تقبل؟

And the Messenger of Allah[saww] used to be merciful with them, and kind to them, and used to struggle to make their sins pass from them to the extent that he[saww] used to look towards everyone that was addressing him[saww], and acted such that his[saww] own voice would be louder than him so that his deeds would not get confiscated as Promised by Allah[azwj], until one day a Bedouin called out from behind him[saww] with a loud voice: 'O Muhammad[saww]!' He[saww] answered back to him in an even louder voice so that the Bedouin would not end up committing a sin by his tongue. The Bedouin said to him[saww]: 'Inform me about repentance. How long does it take to get Accepted?'

فقال رسول الله (صلى الله عليه وآله): يا أخا العرب إن بابها مفتوح لابن آدم لا يسد حتى تطلع الشمس من مغربها، وذلك قوله تعالى: (هل ينظرون إلا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك، يوم يأتي بعض آيات ربك - وهو طلوع الشمس من مغربها - لا ينفع نفس إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا).

The Messenger of Allah[saww] said to him: 'O Arab brother! This door is open for the Children of Adam[asws] and will not be closed until the sun rises from the west, and that is in the Words of Allah[azwj] "*They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come*" – and that is the rising of the sun from the west – "*its faith shall not profit a soul which did not believe before, or earn good through its faith*" – 6:158

وقال موسى بن جعفر (عليهما السلام): وكانت هذه اللفظة: (راعنا) من ألفاظ المسلمين الذين يخاطبون بها رسول الله (صلى الله عليه وآله) يقولون: راعنا، أي إرع أحوالنا، واسمع منا كما نسمع منك. وكان في لغة اليهود معناها: اسمع. لا سمعت.

Imam Musa Bin Ja'far[asws] said: 'And this word '*Raina*' was used by the Muslims with which they used to address the Messenger of Allah[saww]. They used to say: '*Raina*', meaning look at our condition, and hear about us like we

hear from you[saww]. And in the language of the Jews its meaning used to be: 'Listen. Not-heard you'.

فلما سمع اليهود، المسلمين يخاطبون بها رسول الله (صلى الله عليه وآله) يقولون: راعنا ويخاطبون بها، قالوا: إنا كنا نشتم محمدا إلى الآن سرا، فتعالوا الآن نشتمه جهرا. وكانوا يخاطبون رسول الله (صلى الله عليه وآله) ويقولون: راعنا، ويريدون شتمه.

When the Jews heard that Muslims used to use the word '*Raina*' when addressing the Messenger of Allah[saww], they said: 'We used to insult Muhammad[asws] secretly until now, come, we will now insult him openly'. And they used to address the Messenger of Allah[saww] and used to say '*Raina*', intending it to be an insult to him[saww].

ففطن لهم سعد بن معاذ الانصاري، فقال: يا أعداء الله عليكم لعنة الله، أراكم تريدون سب رسول الله (صلى الله عليه وآله) وتوهمونا أنكم تجرون في مخاطبته مجرانا، والله لاسمعتها من أحد منكم إلا ضربت عنقه، ولو لا أني أكره أن أقدم عليكم قبل التقدم والاستيذان له ولاخيه ووصيه على بن أبي طالب (عليه السلام) القيم بامور الامة نائبا عنه فيها، لضربت عنق من قد سمعته منكم يقول هذا.

Sa'd Bin Muaz[ar] said to them: 'O enemies of Allah[azwj], may the Curse of Allah[azwj] be upon you! I see that you intend to swear at the Messenger of Allah[saww] and insult him[saww] openly when you address him[saww]. By Allah[azwj]! If I hear this from any one of you I will strike his neck. And were I not to find it abhorrent in preceding him[saww] and his[saww] brother and his[asws] Trustee Ali[asws] Bin Abu Talib[asws], his[saww] representative in the establishment of his[saww] affairs, I would have struck at you, at hearing this from you'.

فأنزل الله: يا محمد (من الذين هادوا يحرقون الكلم عن مواضعه ويقولون سمعنا وعصينا واسمع غير مسمع وراعنا ليا بألسنتهم وطعنا في الدين ـ إلى قوله ـ فلا يؤمنون إلا قليلا). وأنزل (يا أيها الذين آمنوا لا تقولوا راعنا) يعنى فانها لفظة يتوصل بها أعداؤكم من اليهود إلى شتم رسول الله (صلى الله عليه وآله) وشتمكم.

Allah[azwj] Sent down "*Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unzurna it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little*" – 4:46. And Sent down "*O you who believe! do not say Raina*" meaning, these Jews who are your enemies are taking the meaning of insult to the Messenger of Allah[saww] and you all.

وقولوا: (انظرنا)، أي قولوا بهذه اللفظة، لا بلفظة راعنا، فأنه ليس فيها ما في قولكم: راعنا، ولا يمكنهم أن يتوصلوا بها إلى الشتم كما يمكنهم بقولهم راعنا (واسمعوا) إذا قال لكم رسول الله (صلى الله عليه وآله) قولا وأطيعوا. (وللكافرين) يعنى اليهود الشاتمين لرسول الله (صلى الله عليه وآله) (عذاب أليم) وجيع في الدنيا إن عادوا بشتمهم، وفي الآخرة بالخلود في النار.

"*and say Unzurna*" Meaning, speak by using this word, and not by the word '*Raina*', for this is not from their language and it is not possible for them to use it in an insulting manner like they do with '*Raina*'. "*and listen*" to what the Messenger of Allah saww is saying to you and obey him saww. "*and for the unbelievers*" meaning the Jews who were insulting the Messenger of Allah saww "*there is a painful chastisement*" they will face in this world, if they keep on insulting, extended to the hereafter- livingt eternally in the Fire.

ـ مدح سعد بن معاذ ـ

PRAISE OF SA'D BIN MUAZ[ar]

306 ـ ثم قال رسول الله (صلى الله عليه وآله): يا عباد الله هذا سعد بن معاذ من خيار عباد الله آثر رضى الله على سخط قراباته وأصهاره من اليهود، وأمر بالمعروف، ونهى عن المنكر، وغضب لمحمد رسول الله، ولعلي ولي الله ووصي رسول الله، أن يخاطبا بما لا يليق بجلالتهما، فشكر الله له تعصبه لمحمد وعلي، وبوأه في الجنة منازل كريمة، وهيأ له فيها خيرات واسعة لا تأتي الالسن على وصفها، ولا القلوب على توهمها والفكر فيها، ولسلكة من مناديل موائده في الجنة خير من الدنيا بما فيها من زينتها ولجينها وجواهرها، وسائر أموالها ونعيمها.

Then the Messenger of Allah[saww] said: 'O servants of Allah[azwj]! This is Sa'd Bin Muaz[ar], who is from the good servants of Allah[azwj] and Allah[azwj] is Pleased with his discontent with the Jews, and enjoined good and forbade the evil, and was angry for their addressing to Muhammad[saww] and Ali[asws] in a manner not befitting them[asws]. Allah[azwj] Thanked him for being a well-wisher of Muhammad[saww] and Ali[asws] and Allocated for him in Paradise, prestigious stations, which contain such Bounties that neither can the tongues describe their qualities, nor can the hearts contemplate them. One of the strands of his[ar] cloth in Paradise is better than the world and all that it contains of its adornments, and its treasures, and other wealth and bounties'.

فمن أراد أن يكون فيها رفيقه وخليطه، فليتحمل غضب الاصدقاء والقرابات وليؤثر عليهم رضى الله في الغضب لرسول الله ـ محمد ـ وليغضب إذا رأى الحق متروكا، ورأى الباطل معمولا به، وإياكم والتهون فيه مع التمكن القدرة وزوال التقية، فان الله تعالى لا يقبل لكم عذرا عند ذلك.

And if any one intends to be his[ar] friend and a partner with him[ar] therein, should bear anger against his[ar] tribesmen and relatives and for the Pleasure of Allah[azwj] and their rage against Muhammad[saww] the Messenger of Allah[azwj]. And he should be angry when he sees that the truth is being trampled, and sees that falsehood is being acted upon. And beware, that you should be observing dissimulation according to your ability, for otherwise Allah[azwj] will not Accept any excuse from you in that'.

ـ في ذم ترك الامر بالمعروف: ـ

IN THE CONDEMNATION OF THE AVOIDANCE OF THE ENJOINING OF THE GOOD

307 ـ ولقد أوحى الله فيما مضى قبلكم إلى جبرئيل، وأمره أن يخسف ببلد يشتمل على الكفار والفجار فقال جبرئيل: يارب أخسف بهم إلا بفلان الزاهد؟ ليعرف ماذا يأمر الله به. فقال الله عزوجل: بل اخسف بفلان قبلهم. فسأل ربه، فقال: يا رب عرفني لم ذلك وهو زاهد عابد؟ قال: مكنت له وأقدرته، فهو لا يأمر بالمعروف، ولا ينهى عن المنكر، وكان يتوفر على حبهم في غضبي لهم.

And Allah[azwj] Revealed unto Jibraeel[as], sometime in the past, and Ordered him[as] to bury a city containing infidels and mischief-makers. Jibraeel[as] said: 'O Lord[azwj]! Bury along with them that particular ascetic by whom the Order of Allah[azwj] is known?' Allah[azwj] the Almighty Said: 'In fact, bury him before the others'. He[as] asked the Lord[azwj]: 'O Lord[azwj]! I do not know him to be like that, and he is an ascetic worshipper?' He[azwj] Said: 'He had the ability to enjoin the good and forbid the evil, and was overwhelmed in his love for them over My[azwj] Anger to them (so did not stop them from evil)'.

فقالوا: يا رسول الله وكيف بنا ونحن لا نقدر على إنكار ما نشاهده من منكر؟ فقال رسول الله (صلى الله عليه وآله): لتأمرن بالمعروف ولتنهن عن المنكر، أو ليعمنكم عقاب الله، ثم قال: من رأى منكم منكرا فلينكره بيده إن استطاع، فان لم يستطع فبلسانه فان لم يستطع فبقلبه، فحسبه أن يعلم الله من قلبه إنه لذلك كاره.

They asked: 'O Messenger of Allah[saww]! And how is it for us when we have no power to stop the evil that we witness being committed?' The Messenger of Allah[saww]: 'Either you enjoin good and forbid evil or there will be Punishment of Allah[azwj] on you'. Then he[saww] said: 'If any one of you sees evil being committed, he should try to stop it with his hands, if possible, and if he is not able to then denounce it by his tongue, and if even that is not possible, then he should (reject it) by his heart. This is sufficient for him as Allah[azwj] Knows the state of his heart that he had abhorred it'.

308 ـ فلما مات سعد بن معاذ بعد أن شفى من بنـي قريظـة بـأن قتلوا أجمعين، قـال رسـول الله (صلى الله عليه وآله): يرحمك الله يا سعد، فلقد كنت شجا فـي حلـوق الكـافرين، لـو بقيت لكففت العجل الذي يراد نصبه في بيضة المسلمين كعجل قوم موسى. قالوا: يا رسول الله أو عجل يـراد أن يتخذ فـي مدينتك هذه! قـال: بلـى، والله يـراد، ولـو كـان سـعد فيهم حيـا لمـا استمر تـدبيرهم، ويستمرون ببعض تدبيرهم، ثم الله تعالى يبطله. قالوا: أخبرنا كيف يكون ذلك؟ قال: دعوا ذلك لما يريد الله أن يدبره.

When Sa'd Bin Muaz died, after being satisfied with the killing of the whole of the clan of Banu Qureyza, the Messenger of Allah^saww said: 'May Allah^azwj have Mercy on you, O Sa'd, for you were a bone stuck in the throat of the infidels. **Had you lived, you would have stopped the worshipping of the calf, which, some Muslims will be establishing like the calf of the people of Musa^asws'**. They said: 'O Messenger of Allah^saww! Would they end-up taking the calf to the city of yours^saww?' He^saww said: 'Yes'. By Allah^azwj they would love to, and if Sa'd were to be within them, they would not have been able to plot that which some of them will be plotting, then Allah^azwj will invalidate it'. They said: 'Inform us, how will this be done?' He^saww said: 'Leave it be until the Allah^azwj's Plan takes effect'.

309 ـ وقال موسى بن جعفر (عليه السلام): ولقد اتخذ المنافقون من امة محمد (صلى الله عليه وآله) بعد موت سعد بن معاذ، وبعد انطلاق محمد (صلى الله عليه وآله) إلى تبوك أبا عـامر الراهب، اتخذوه أميرا ورئيسا، وبايعوا له، وتواطأوا على انهاب المدينة، وسبي ذراري رسول الله وسائر أهله وصحابته، ودبروا التبييت على محمد (صلى الله عليه وآله) ليقتلوه في طريقه إلى تبوك، فأحسن الله الدفاع عن محمد (صلى الله عليه وآله) وفضح المنـافقين وأخزاهم، وذلك أن رسول الله (صلى الله عليه وآله) قال: " لتسلكن سبيل من كان قبلكم حذو النعل بالنعل والقذة بالقذة حتى أن أحدهم لو دخل جحر ضب لدخلتموه ".

Imam Musa Bin Ja'far^asws said: 'And the hypocrites from the community of Muhammad^saww, after the death of Sa'd Bin Muaz, and after the start of the expedition of Muhammad^saww to Tabuk, took Abu Aamir, the monk as a commander and a chief and paid allegiance to him, and colluded with the inhabitants of Medina to plunder the Family of the Messenger of Allah^saww and the rest of the families of the companions. They planned to raid Muhammad^saww and to kill him^saww on the way to Tabuk. Allah^azwj Defended Muhammad^saww beautifully and Exposed the hypocrites and Disgraced them. And the Messenger of Allah^saww said (to his^saww companions): 'You will be taking the same path of those before you, like a slipper follows the other slipper, step by step, to the extent that if one of them had entered the hole of a lizard, you will do the same'.

قالوا: يا بن رسول الله (صلى الله عليه وآله) وماكـان هذا العجل؟ وماكـان هذا التدبير؟ فقال: اعلموا أن رسول الله (صلى الله عليه وآله) كان تأتيه الاخبار عن صاحب دومة الجندل ـ وكانت تلك النواحي ـ له ـ مملكة عظيمة ممايلي الشام ـ وكان يهدد رسول الله (صلى الله عليه وآله) بأن

يقصده ويقتل أصحابه، ويبيد خضراءهم، وكان أصحاب رسول الله (صلى الله عليه وآله) خائفين وجلين من قبله، حتى كانوا يتناوبون على رسول الله (صلى الله عليه وآله) كل يوم عشرون منهم، كلما صاح صائح ظنوا أن قد طلع أوائل رجاله وأصحابه، وأكثر المنافقون الاراجيف والاكاذيب، وجعلوا يتخللون أصحاب محمد (صلى الله عليه وآله)، ويقولون: إن " اكيدر" قد أعد ـ لكم ـ من الرجال كذا، ومن الكراع كذا، ومن المال كذا وقد نادى ـ فيما يليه من ولايته ـ ألا قد أبحتكم النهب والغارة في المدينة. ثم يوسوسون إلى ضعفاء المسلمين يقولون لهم: وأين يقع أصحاب محمد من أصحاب اكيدر؟ يوشك أن يقصد المدينة، فيقتل رجالها، ويسبي ذراريها ونساءها. حتى آذى ذلك قلوب المؤمنين، فشكوا إلى رسول الله (صلى الله عليه وآله) ماهم عليه من الجزع.

They said: 'O son of the Messenger of Allah^saww! What is this calf? And what is this plot?' Imam Musa Al-Kadhim^asws said: 'Know that the Messenger of Allah^saww received news from Akeydar, the King of Jandal, who had a great kingdom near Syria, and he used to threaten the Messenger of Allah^saww that he will kill all his^saww companions and plunder them. And the companions of the Messenger of Allah^saww used to fear him to the extent that twenty of them used to guard the Messenger of Allah^saww every day taking turns. Every time somebody used to yell or scream, they thought that the skirmishes had started with the soldiers of Akeydar. Most of the hypocrites used to spread false rumours in order to frighten the companions of Muhammad^saww.

They used to say: 'Akeydar has collected an army of so many soldiers, and from so many districts, and so much wealth and had sent callers to the surrounding areas and that he has made it permissible for them to plunder Medina'. Then they placed doubt in the minds of the weak Muslims by saying to them: 'And where is the comparison between the companions of Muhammad^saww and the companions of Akeydar? There is no doubt that he will march on Medina, kill all the men, and make captives of the children and the women'. This hurt the hearts of the Muslims and they came to the Messenger of Allah^saww to report their worries.

ثم ان المنافقين اتفقوا وبايعوا لابي عامر الراهب الذي سماه رسول الله (صلى الله عليه وآله) " الفاسق "، وجعلوه أميرا عليهم، وبخعوا له بالطاعة، فقال لهم: الرأي أن أغيب عن المدينة، لئلا اتهم، إلى أن يتم تدبيركم. وكاتبوا اكيدر في دومة الجندل ليقصد المدينة ليكونوا هم عليه، وهو يقصدهم فيصطلموه.

Then the hypocrites agreed upon paying allegiance to Abu Aamir the monk whom the Messenger of Allah^saww had referred to as a 'mischief maker'. He became their leader and got their support. He said to them: 'It is my opinion that I should go outside of Medina until your plots succeed. I will write to Akeydar, the King of Jandal, to march on Medina and we will help him in this'.

فأوحى الله تعالى إلى محمد (صلى الله عليه وآله) وعرفه ما أجمعوا عليه من أمره، وأمره بالمسير إلى تبوك. وكان رسول الله (صلى الله عليه وآله) كلما أراد غزوا ورى بغيره، إلا غزاة تبوك، فانه أظهر ماكان يريده، وأمرهم أن يتزودوا لها، وهي الغزاة التي افتضح فيها المنافقون، وذمهم الله في تثبيطهم عنها، وأظهر رسول الله (صلى الله عليه وآله) ما أوحى الله تعالى إليه أن الله سيظهره باكيدر حتى يأخذه، ويصالحه على ألف اوقية ذهب في صفر، وألف اوقيته ذهب في رجب، ومائتي حلة في رجب، ومائتي حلة في صفر، وينصرف سالما إلى ثمانين يوما.

Allah[azwj] Revealed unto Muhammad[saww] and Informed him[saww] about what had been gathered against him[saww] from their affairs, and Ordered him[saww] to proceed towards Tabuk. And whenever the Messenger[saww] used to go on a military expedition, he[saww] used to keep the destination a secret, except for the expedition of Tabuk, about which he[saww] disclosed his[saww] intentions, and ordered the army to take the necessary provisions. This was an expedition by which the hypocrites were exposed, and Allah[azwj] Condemned them for staying away from it and Manifested to the Messenger of Allah[saww] that he[saww] will defeat the king and make a captive of him, and a peace treaty would be signed by which the king would have to pay a thousand ounces of gold in the month of Safar, and a thousand ounces of gold in the month of Rajab and two hundred garments in Rajab, and two hundred garments in the month of Safar, and that he[saww] would return back safely in eighty days.

فقال لهم رسول الله (صلى الله عليه وآله): إن موسى وعد قومه أربعين ليلة، وإني أعدكم ثمانين ليلة، أرجع سالما غانما ظافرا بلا حرب تكون، ولا أحد يستأسر من المؤمنين. فقال المنافقون: لا والله، ولكنها آخر كراته التي لا ينجبر بعدها، وإن أصحابه ليموت بعضهم في هذا الحر، ورياح البوادي، ومياه المواضع المؤذية الفاسدة ومن سلم من ذلك فبين أسير في يد اكيدر، وقتيل وجريح. واستأذنه المنافقون بعلل ذكروها: بعضهم يعتل بالحر، وبعضهم بمرض جسده وبعضهم بمرض عياله، فكان رسول الله (صلى الله عليه وآله) يأذن لهم.

The Messenger of Allah[saww] said to them: 'Musa[as] had promised to his[asws] people of forty-nights, and I[saww] am giving you a promise of eighty nights within which you shall return back safely, victorious without having to fight a battle, and let no believer cast doubt on that'.

The hypocrites said: 'No by Allah[azwj], but this will be his[saww] last defeat after which he[saww] will never stabilize, and his[saww] companions, some of them will die from the heat, or the wind of the wilderness, and from the contaminated water. Those who survive will be made captive by the hands of Akeydar, and killed, and wounded'. The hypocrites came up with different excuses to leave the expedition. Some gave the reason of excessive heat, some of being sick, some of illness in the family. The Messenger of Allah[saww] gave them permission to stay behind.

- بيان بناء مسجد ضرار -

CONSTRUCTION OF THE ZARAAR MOSQUE

فلما صح عزم رسول الله (صلى الله عليه وآله) على الرحلة إلى تبوك، عمد هؤلاء المنافقون فبنوا خارج المدينة مسجدا، وهو مسجد ضرار، يريدون الاجتماع فيه، ويوهمون أنه للصلاة، وإنما كان ليجتمعوا فيه لعلة الصلاة فيتم تدبيرهم، ويقع هناك ما يسهل لهم به ما يريدون.

When the true intention of the Messenger of Allah[saww] of going towards Tabuk, became known, these hypocrites decided to construct a mosque outside of Medina, and that is the Zaraar mosque. They intended for it to be a gathering place for them, but they pretended that it was meant for Prayers. And they used to gather in it for the reason of Prayer in order to complete their plots, this made it easier for them to achieve their goals.

ثم جاء جماعة منهم إلى رسول الله (صلى الله عليه وآله) وقالوا: يا رسول الله إن بيوتنا قاصية عن مسجدك، وإنا نكره الصلاة في غير جماعة، ويصعب علينا الحضور، وقد بنينا مسجدا، فان رأيت أن تقصده وتصلي فيه لنتيمن ونتبرك بالصلاة في موضع مصلاك، فلم يعرفهم رسول الله (صلى الله عليه وآله) ما عرفه الله تعالى من أمرهم ونفاقهم.

Then a group of them came over to the Messenger of Allah[saww] and said: 'O Messenger of Allah[saww]! Our houses are far away from your[saww] Mosque, and we find it difficult to Pray in congregation (with you), can we offer Salaat without congregation (there)? And we have built a Mosque, and if you[saww] find it appropriate, then come and Pray over there in order for it to be blessed by your[saww] Prayer'. The Messenger of Allah[saww] did not make it known to them what Allah[azwj] had Informed him[saww] about their affair and their hypocrisy.

فقال (صلى الله عليه وآله): ائتوني بحماري، فاتي باليعفور فركبه يريد نحو مسجدهم، فكلما بعثه - هو وأصحابه - لم ينبعث ولم يمش، وإذا صرف رأسه عنه إلى غيره سار أحسن سير وأطيبه، قالوا: لعل هذا الحمار قد رأى في هذا الطريق شيئا كرهه ولذلك لا ينبعث بحوه.

He[saww] said: 'Bring my[saww] donkey over to me[saww]!' They brought the donkey over to him[saww]. He[saww] climbed upon it to ride it to their Mosque. They all started off towards it, him[saww] and his[saww] companions, but the donkey simply did not move, but when he[saww] turned its head in another direction, it started

moving easily and in a goodly manner. They said :'It looks like this donkey has seen something on this road which it does not like and so it does not want to go this way'.

فقال رسول الله (صلى الله عليه وآله): ائتوني بفرس. فاتي بفرس فركبه، فكلما بعثه نحو مسجدهم لم ينبعث، وكلما حركوه نحوه لم يتحرك حتى إذا ولوا رأسه إلى غيره سار أحسن سير، فقالوا: ولعل هذا الفرس قد كره شيئا في هذا الطريق.

The Messenger of Allah[saww] said: 'Bring to me[saww] a horse' He[saww] was given a horse, and he[saww] climbed upon it, and started riding towards their Mosque, but it would not move. But when he[saww] turned its head towards another direction it rode in a goodly manner'. They said: 'This horse does not like something on this road'.

فقال رسول الله (صلى الله عليه وآله): تعالوا نمشي إليه فلما تعاطى هو (صلى الله عليه وآله) ومن معه المشي نحو المسجد جفوا في مواضعهم ولم يقدروا على الحركة، وإذا هموا بغيره من المواضع خفت حركاتهم وخفت أبدانهم، ونشطت قلوبهم.

The Messenger of Allah[saww] said: 'Come, let us walk towards it!' When he[saww] and those with him started walking towards the Mosque, their feet would not move and they had no power over it, but when they faced in another direction, their movement became free and their bodies became light, and their hearts were content.

فقال رسول الله (صلى الله عليه وآله): إن هذا أمر قد كرهه الله، فليس يريده الآن، وأنا على جناح سفر، فأمهلوا حتى أرجع - إن شاء الله - ثم أنظر في هذا نظرا يرضاه الله تعالى. وجد في العزم على الخروج إلى تبوك، وعزم المنافقون على اصطلام مخلفيهم إذا خرجوا.

The Messenger of Allah[saww] said: 'This affair of ours is Disliked by Allah[azwj]. He[azwj] does not want us to go there now and we are in the middle of preparation of travel. We shall wait until we come back, Allah[azwj] Willing, then we shall look at this matter and see where the Pleasure of Allah[azwj] lies'. He[saww] made preparations to go out towards Tabuk, and the hypocrites were determined in their opposition, when they dispersed.

ـ حديث المنزلة: ـ

HADEETH OF THE STATUS

فأوحى الله تعالى إليه: يا محمد إن العلي الاعلى يقرأ عليك السلام ويقول: إما أن تخرج أنت ويقيم علي، وإما أن يخرج علي وتقيم أنت. فقال رسول الله (صلى الله عليه وآله): ذاك لعلي، فقال علي (عليه السلام): السمع والطاعة لامر الله تعالى وأمر رسوله، وإن كنت احب ألا أتخلف عن رسول الله (صلى الله عليه وآله) في حال من الاحوال.

Allah[azwj] Revealed unto him[saww]: 'O Muhammad[saww]! The Most High Sends to you[saww] His[azwj] Greetings and Says: "Either you[saww] go out and leave Ali[asws] behind, or Ali[asws] goes out and you[saww] stay behind'. The Messenger of Allah[saww] said that to Ali[asws]. Ali[asws] said: 'I[asws] hear and obey the Order of Allah[azwj] and the order of His[azwj] Messenger[saww], although I[asws] love not to separate from the Messenger of Allah[saww] under any circumstances'.

فقال رسول الله (صلى الله عليه وآله): " أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لانبي بعدي "؟ قال (عليه السلام): رضيت يا رسول الله. فقال له رسول الله (صلى الله عليه وآله): يا أبا الحسن إن لك أجر خروجك معي في مقامك بالمدينة وإن الله قد جعلك امة وحدك كما جعل إبراهيم (عليه السلام) امة، تمنع جماعة المنافقين والكفار هيبتك عن الحركة على المسلمين.

The Messenger of Allah[saww] said: 'Are you not satisfied that your[asws] status with me[saww] is that of Haroun[asws] with Musa[asws], except that there will be no Prophet[asws] after me[saww]?' He[asws] said: 'I am pleased, O Messenger of Allah[saww]!' The Messenger of Allah[saww] said to him[asws]: 'O Abu Al Hassan[asws]! For you[asws], in staying here in Medina, are the same rewards as that of accompanying me[saww], for Allah[azwj] has Made you a single nation like Ibrahim[asws] was a nation. Your[asws] reputation will stop the group of hypocrites and the infidels from moving against the Muslims'.

فلما خرج رسول الله (صلى الله عليه وآله) وشيعه علي (عليه السلام) خاض المنافقون فقالوا: إنما خلفه محمد بالمدينة لبغضه له، ولملالته منه، وما أراد بذلك إلا أن يلقيه المنافقون فيقتلوه ويحاربوه فيهلكوه. فاتصل ذلك برسول الله (صلى الله عليه وآله). فقال علي (عليه السلام): تسمع ما يقولون يا رسول الله؟ فقال رسول الله (صلى الله عليه وآله): أما يكفيك أنك جلدة ما بين عيني ونور بصري، وكالروح في بدني.

When the Messenger of Allah^saww went out without Ali^asws, the hypocrites said: 'Muhammad^saww has left him^asws in Medina due to his^saww hatred of him^asws, and has a dispute with him^asws. He^saww does not intend from this except that the hypocrites should kill him^asws, and fight him^asws and destroy him^asws. This talk reached the Messenger of Allah^saww. Ali^asws said: 'Do you hear what they are saying O Messenger of Allah^saww?' The Messenger of Allah^saww said: 'It is sufficient for you^asws that you^asws are the lashes of my^saww eyes and the light of my^saww vision, like the soul is to my^saww body'.

ثم سار رسول الله (صلى الله عليه وآله) بأصحابه، وأقام علي (عليه السلام) بالمدينة، فكان كلما دبر المنافقون أن يوقعوا بالمسلمين، فزعوا من علي وخافوا أن يقوم معه عليهم من يدفعهم عن ذلك، وجعلوا يقولون فيما بينهم: هي كرة محمد التي لا يؤوب منها.

Then the Messenger of Allah^saww went with his^saww companions, and established Ali^asws in Medina. All the hypocrites used to plot against the Muslims, but they feared Ali^asws in case other people stand up against them along with him^asws, and they used to say between themselves: 'Muhammad^saww will not return from this expedition'.

فلما صار بين رسول الله (صلى الله عليه وآله) وبين " اكيدر " مرحلة قال: تلك العشية: يا زبير بن العوام، يا سماك بن خرشة امضيا في عشرين من المسلمين إلى باب قصر " اكيدر " فخذاه، وأتياني به. فقال الزبير: يا رسول الله وكيف نأتيك به ومعه من الجيوش الذي قد علمت، ومعه في قصره سوى حشمه ألف ومائتان عبد وأمة وخادم؟ فقال رسول الله (صلى الله عليه وآله): تحتالان عليه فتأخذانه، قال: يا رسول الله وكيف ـ نأخذه ـ وهذه ليلة قمراء، وطريقنا أرض ملساء، ونحن في الصحراء لا نخفى؟! فقال رسول الله (صلى الله عليه وآله): أتحبان أن يستركما الله من عيونهم، ولا يجعل لكما ظلا إذا سرتما، ويجعل لكما نورا كنور القمر لا تتبينان منه؟ قالا: بلى.

When there was a long distance between the Messenger of Allah^saww and Akeydar, he^saww said to those with him: 'O Zubeyr Bin Al Awwam, O Samaak Bin Kharshat, take twenty Muslims to the door of the palace of the king, capture him and bring him to me^saww'. Zubeyr said: 'O Messenger of Allah^saww! And how can we do this when he is with an army that you^saww know about, and with him in his palace are one thousand two hundred slave men and women and attendants?' The Messenger of Allah^saww said: 'Just go and capture him'. They asked: 'And how, do we capture him, and this is a moonlit night and our road is a plain earth, and we are in the desert, with no place to hide?' The Messenger of Allah^saww said: 'Would you love to be veiled by Allah^azwj from their eyes, and no shadows will be cast by your bodies, and a light will come to you like the moonlight, no different?' They said: 'Yes'.

قال: عليكما بالصلاة على محمد وآله الطيبين معتقدين أن أفضل آله علي بن أبي طالب عليه اسلام، وتعتقد أنت يا زبير خاصة أنه لا يكون علي في قوم إلا كان هو أحق بالولاية عليهم، ليس لاحد أن يتقدمه، فأذا أنتما فعلتما ذلك وبلغتما الظل الذي بين يدي قصره من حائط قصره فأن الله تعالى سيبعث الغزلان، والاوعال إلى بابه فتحتك قرونها به فيقول: من لمحمد في مثل هذا؟ ويركب فرسه لينزل فيصطاد.

It is for you to send salutations of Muhammad^saww and his^saww goodly Progeny^asws, and to believe in the preference of Ali^asws Bin Abu Talib^asws over my^saww Progeny^asws. And especially you, O Zubeyr, should believe that when Ali^asws is in a community, he^asws is the rightful of Mastership over them, and there is no one who can precede him^asws. When the two of you do that, and the wall of the palace is in front of you, Allah^azwj will Send two gazelles to its door, and will scratch the door with their horns. He will say: 'From where can the like of this be from Muhammad^saww?' And he will come down from his horse.

فتقول امرأته: إياك والخروج فان محمدا قد أناخ بفنائك وليست تأمن أن يكون قد احتال، ودس عليك من يقع بك. فيقول لها: إليك عني، فلو كان أحد انفصل عنه في هذه الليلة، ليلقاه - في هذا القمر - عيون أصحابنا في الطريق، وهذه الدنيا بيضاء لا أحد فيها، ولو كان في ظل قصرنا هذا إنسى لنفرت منه الوحوش. فينزل ليصطاد الغزلان والاوعال - فتهرب - من بين يديه ويتبعها، فتحيطان به وأصحابكما، فتأخذانه.

His wife will say to him: 'Beware of going out, for Muhammad^saww wants to destroy you, and it is not safe'. He will say to her: 'Here I am, and if any one comes towards me on this night, and in this moonlight, our companions would see them on the road, and the world is made bright by it, and if there was anyone under the shadow of our palace, then these animals would have run away from them'. He will come down and the gazelles will run away from him, then the two of you can prevent him from going back whilst your companions will arrest him'.

فكان كما قال رسول الله (صلى الله عليه وآله) فأخذوه، فقال: لي إليكم حاجة. قالوا: وما هي؟ فانا نقضيها إلا أن تسألنا أن نخليك. فقال: تنزعون عني ثوبي هذا، وسيفي - هذا - ومنطقتي وتحملونها إليه، وتحملونني إليه في قميصي لئلا يراني في هذا الزي، بل يراني في زي التواضع فلعله يرحمني.

They did as the Messenger of Allah^saww had told them to do, and they captured him, and he said: 'I have one request to you'. They said: 'What is that? We will fulfill your request, except to let you go'. He said: 'I would like to take off this outfit of mine, and this sword of mine, and I would like you to take me in this shirt of mine. I do not want him^saww to see me in this armour, but to see me in a humble outfit, and so he^saww may be merciful to me'.

ففعلوا ذلك، فجعل المسلمون والاعراب يلبسون ذلك الثوب - وهو في القمر - فيقولون: هذا من حلل الجنة، وهذا من حلي الجنة يا رسول الله؟ قال: لا، ولكنه ثوب اكيدر وسيفه ومنطقته، ولمنديل ابن عمتي الزبير وسماك في الجنة أفضل من هذا إن استقاما على ما أمضيا من عهدي إلى أن يلقياني عند حوضي في المحشر.

They did that. The Muslims and the Bedouins, when they saw the regal outfit in the moonlit night, exclaimed: 'These look like the garments of Paradise. Are these the garments of Paradise O Messenger of Allah^saww?' He^saww said: 'No! But, these are the garments of Akeydar and his sword. The handkerchiefs of my^saww cousin Zubeyr, and Samaak in Paradise are better than these, **provided they are steadfast on my^saww covenant**, when they meet me^saww at the Fountain in the resurrection'.

قالوا: وذلك أفضل من هذا؟ قال (صلى الله عليه وآله): بل خيط من منديل مائدتهما في الجنة أفضل من ملء الارض إلى السماء مثل هذا الذهب. فلما اتي به رسول الله (صلى الله عليه وآله) قال له: يا محمد أقلني وخلني على أن أدفع عنك من ورائي من أعدائك. فقال له رسول الله (صلى الله عليه وآله): فان لم تف بذلك؟ قال: يا محمد إن لم أف بذلك، فان كنت رسول الله فسيظفرك بي من منع ظلال أصحابك أن تقع على الارض حتى أخذوني، ومن ساق الغزلان إلى بابي حتى استخرجني من قصري وأوقعني في أيدي أصحابك، وإن كنت غير نبي فان دولتك التي أوقعتني في يدك بهذه الخصلة العجيبة والسبب اللطيف ستوقعني في يدك بمثلها.

They said: 'And that is better than this?' He^saww said: 'In fact, a single strand of those handkerchiefs in Paradise will be better than, if a pile of gold like this were to fill up from the earth to the sky'.

When he (the king) was brought to the Messenger of Allah^saww, he said to him^saww: 'O Muhammad^saww! Let me go so that I can stop your^saww enemies from attacking you^saww from behind'. The Messenger of Allah^saww said: 'And what if you do not do that?' He said: 'O Muhammad^saww! If I were not to do that, and you^saww are the Messenger of Allah^saww and He^azwj Stopped the shadows of your^saww companions to fall on the ground until they arrested me, and sent the two gazelles until I came out of my palace and into the hands of your^saww companions, and even if you^saww are not a Prophet^saww then this bizarre and strange technique of yours^saw would get me arrested by your^saww hands again'.

قال: فصالحه رسول الله (صلى الله عليه وآله) على ألف اوقية - من - ذهب في رجب ومائتي حلة وألف اوقية في صفر ومائتي حلة، وعلي أنهم يضيفون من مر بهم من المسلمين ثلاثة أيام ويزودونه إلى المرحلة التي تليها، على أنهم إن نقضوا شيئا من ذلك فقد برأت منهم ذمة الله، وذمة محمد رسول الله، ثم كر رسول الله (صلى الله عليه وآله) راجعا.

Imam Hassan Al-Askari^asws said: 'The Messenger of Allah^saww had a treaty with him, that he will pay a thousand ounces of gold in the month of Rajab along with two hundred garments, and a thousand ounces of gold in the month of Safar along with two hundred garments, and it will be obligatory for him to treat all passer-by Muslims as guests for three days and give them provisions until they cross his border. And if he were not to fulfill any of these conditions, then he will be away from the Protection of Allah^azwj and the protection of Muhammad the Messenger of Allah^saww. Then the Messenger of Allah^saww returned'.

وقال موسى بن جعفر (عليهما السلام): فهذا العجل في زمان النبي هو أبوعامر الراهب الذي سماه رسول الله (صلى الله عليه وآله): " الفاسق " وعاد رسول الله (صلى الله عليه وآله) غانما ظافرا، وأبطل ـ الله تعالى ـ كيد المنافقين، وأمر رسول الله (صلى الله عليه وآله) باحراق مسجد الضرار، وأنزل الله تعالى: (والذين اتخذوا مسجدا ضرارا وكفرا) الآيات.

Imam Musa Bin Ja'far^asws said: 'This is the calf in the time of the Prophet^saww, Abu Aamir the monk, who had been referred to by the Messenger of Allah^saww as a mischief maker. And the Messenger of Allah^saww returned victorious, Allah^azwj invalidated the plots of the hypocrites, and the Messenger of Allah^saww ordered the burning down of the Zaraar Mosque, and Allah^azwj Sent down the Verse "*And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.*" – 9:107.

وقال موسى بن جعفر (عليهما السلام): فهذا العجل ـ في حياته (صلى الله عليه وآله) ـ دمر الله عليه وأصابه بقولنج ـ وبرص ـ وجذام وفالج ولقوة، وبقي أربعين صباحا في أشد عذاب، ثم صار إلى عذاب الله تعالى.

And Imam Musa Bin Ja'far^asws said: 'This is the calf in his^asws lifetime that was Destroyed by Allah^azwj and Inflicted him with leprosy and paralysis, and he remained in this condition for forty days in harsh Punishment, then went to the Punishment of Allah^azwj.

قوله عزوجل: " ما يود الذين كفروا من أهل الكتاب ولا المشركين أن ينزل عليكم من خير من ربكم والله يختص برحمته من يشاء والله ذو الفضل العظيم:

The Words of the Almighty *"Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace" – VERSE 105*

310 - قال الامام (عليه السلام): قال علي بن موسى الرضا (عليهما السلام): إن الله تعالى ذم اليهود - والنصارى - والمشركين والنواصب فقال: (ما يود الذين كفروا من أهل الكتاب) اليهود والنصارى (ولا المشركين) ولا من المشركين الذين هم نواصب يغتاظون لذكر الله وذكر محمد وفضائل علي (عليه السلام) وإبانته عن شريف - فضله و - محله (أن ينزل عليكم) - لا يودون أن ينزل عليكم - (من خير من ربكم) من الآيات الزائدات في شرف محمد وعلي وآلهما الطيبين (عليهم السلام) ولا يودون أن ينزل دليل معجز من السماء يبين عن محمد وعلي وآلهما.

Imam Hassan Al-Askari[asws] said that the Imam Ali Bin Musa Al-Reza[asws] said: 'Allah[azwj], in Condemnation of the Jews, and the Christians and the Polytheists and the Nasibis, Said: "*Those who disbelieve from among the followers of the Book do not like*" the Jews and the Christians "*nor do the polytheists*" the Polytheists here are the Nasibis who get angry at the Mentioning by Allah[azwj] of Muhammad[saww] and the Preference of Ali[asws] and his[asws] honour and status "*that the good should be sent down to you*" they do not like what has been sent down to you[saww] "the good from your Lord" from the Verses in honour of Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws] and they do not like the descent of miraculous evidence from the sky in the proof for Muhammad[saww] and Ali[asws] and their[asws] Progeny[asws]'.

فهم لاجل ذلك يمنعون أهل دينهم من أن يحاجوك مخافة أن تبهرهم حجتك وتفحمهم معجزتك، فيؤمن بك عوامهم، ويضطربون على رؤسائهم. فلذلك يصدون من يريد لقاءك يا محمد، ليعرف أمرك بأنه لطيف خلاق سار اللسان، لا تراه ولا يراك خير لك وأسلم لدينك ودنياك. فهم بمثل هذا يصدون العوام عنك.

They are prohibiting the people of their religion from debating with you[saww] in the fear that your[saww] arguments would make them speechless and they would end-up believing in you[saww], and turn away from their Chiefs. And they also prevent anyone who wishes to meet with you[saww] O Muhammad[saww], in order to know your[saww] affair by saying that: 'He[saww] is eloquent with his[saww] tongue. It is better for you if you do not go to see him[saww] nor let him[saww] see you, and your religion and the world will be safe'. And this is how they prevent the people from you[saww].

ثم قال الله تعالى: (والله يختص برحمته) وتوفيقه لدين الاسلام وموالاة محمد وعلي (عليهما السلام) (من يشاء والله ذو الفضل العظيم) على من يوفقه لدينه ويهديه لموالاتك وموالاة أخيك علي بن أبي طالب (عليه السلام).

Then Allah[azwj] Said: "*and Allah chooses especially for His mercy*" By Giving one the inclination towards the religion, Islam, and the Mastership of Muhammad[saww] and Ali[asws] "*whom He pleases, and Allah is the Lord of mighty grace*" By Inclining one towards His[azwj] Religion and your[saww] Mastership and the Mastership of your[asws] brother Ali Bin Abu Talib[asws].

قال: فلما قرعهم بهذا رسول الله (صلى الله عليه وآله) حضره منهم جماعة فعاندوه وقالوا: يا محمد إنك تدعي على قلوبنا خلاف ما فيها ما نكره أن تنزل عليك حجة تلزم الانقياد لها فننقاد. فقال رسول الله (صلى الله عليه وآله): لئن عاندتم هاهنا محمدا، فستعاندون رب العالمين إذ أنطق صحائفكم بأعمالكم، وتقولون: ظلمتنا الحفظة، فكتبوا علينا مالم نفعل فعند ذلك يستشهد جوارحكم فتشهد عليكم.

Imam Hassan Al-Askari[asws] said: 'When the Messenger of Allah[saww] read this, a group of them came over and argued and said: 'O Muhammad[saww]! You[saww] are demanding from our hearts that which is not there. We are not denying that which has been Revealed unto you[saww] is proof obligating us to follow it'. The Messenger of Allah[saww] said: 'If you are arguing now with Muhammad[saww], you will soon be arguing with the Lord[azwj] of the worlds when your deeds are opened up and you will say: 'The guarding Angels have been unjust to us, for they have written for us that, which we have not done'. Then the parts of your bodies will bear witness against you'.

فقالوا: لا تبعد شاهدك، فانه فعل الكذابين، بيننا وبين القيامة بعد، أرنا في أنفسنا ماتدعي لنعلم صدقك، ولن تفعله لانك من الكذابين. فقال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام): استشهد جوارحهم. فاستشهدها علي (عليه السلام)، فشهدت كلها عليهم أنهم لا يودون أن ينزل على امة محمد على لسان محمد خير من عند ربكم آية بينة، وحجة معجزة لنبوته، وإمامة أخيه علي (عليه السلام) مخافة أن تبهرهم حجته، ويؤمن به عوامهم، ويضطرب عليهم كثير منهم.

They said: 'Do not push your[asws] witness far away, for that is the deed of liars. The distance between us and the Day of Judgment is great. Show us what you[saww] are claiming so that we can know your[saww] truth, and you[saww] will never do this for you[saww] are from the liars'.

The Messenger of Allah[saww] said to Ali[asws]: 'Take witness from their body parts'. Ali[asws] told them to bear witness. All of their limbs bore witness that: 'They do not like it that, there should Come down upon the community of Muhammad[saww], issued from the tongue of Muhammad[asws], a ‘good’ from your[saww] Lord[azwj], i.e., a Verse as a miraculous proof of your[saww] Prophet-hood

and the Imamate of your saww brother Ali asws. (They) fear that your saww proof would render them speechless and their people would believe in you saww and a lot of them would turn away from them'.

فقالوا: يا محمد لسنا نسمع هذه الشهادة التي تدعي أن جوارحنا تشهد بها. فقال: يا علي هؤلاء من الذين قال الله تعالى: (إن الذين حقت عليهم كلمة ربك لا يؤمنون ولو جاءتهم كل آية). ادع عليهم بالهلاك. فدعا عليهم علي (عليه السلام) بالهلاك، فكل جارحة نطقت بالشهادة على صاحبها انفتت حتى مات مكانه.

They said: 'O Muhammad saww! We did not hear this witness that our body parts have borne'. He saww said: 'O Ali asws! These are the people about whom Allah azwj Says: "*Surely those against whom the word of your Lord has proved true will not believe, Though every sign should come to them until they witness the painful chastisement.*" 10:96 & 97. Supplicate for their destruction!' Ali asws supplicated for their destruction. All those body parts of theirs that had born witness, fell off from them and they died in their places.

فقال قوم آخرون حضروا من اليهود: ما أقساك يا محمد قتلتهم أجمعين! فقال رسول الله (صلى الله عليه وآله): ما كنت لالين على من اشتد عليه غضب الله تعالى أما إنهم لو سألوا الله تعالى بمحمد وعلي وآلهما الطيبين أن يمهلهم ويقيلهم لفعل بهم كما كان فعل بمن كان من قبل من عبدة العجل لما سألوا الله بمحمد وعلي وآلهما الطيبين، وقال الله لهم على لسان موسى: لو كان دعا بذلك على من قد قتل لاعفاه الله من القتل كرامة لمحمد وعلي وآلهما الطيبين (عليهم السلام).

Another group of Jews, who were present, said: 'You saww are hard of heart O Muhammad saww! You saww killed them all'. The Messenger of Allah saww said: 'Why should I saww be lenient towards those against whom Allah azwj is Wrathful. If they had asked Allah azwj by Muhammad saww and Ali asws and their asws Progeny asws, He azwj would have Given them more time and Removed this deed from them just like the deed of the calf worshippers was Removed from them when they asked Allah azwj by Muhammad saww and Ali asws and their asws goodly Progeny asws. And Allah azwj Said to them by the tongue of Musa as: 'Had they supplicated like that for having killed, Allah azwj would have Forgiven them for the killing for the prestige of Muhammad saww and Ali asws and their asws goodly Progeny asws'.

قوله عزووجل: " ما ننسخ من آية أو ننسها نأت بخير منها أو مثلها ألم تعلم أن الله على كل شئ قدير. ألـم تعلـم أن الله لـه ملـك السماوات والارض ومـالكم مـن دون الله من ولـى ولا نـصير ": 107 - 106

The Words of the Almighty *"Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things? Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?"* – VERSES 106 & 107

311 ـ قال الامام (عليه السلام): قال محمد بن علي بن موسى الرضا (عليهم السلام): (ما ننسخ من آية) بأن نرفع حكمها (أو ننسها) بأن نرفع رسمها، ونزيل عن القلوب حفظها وعن قلبك يا محمد كما قال الله تعالى (سنقرئك فلا تنسى إلا ماشاء الله) أن ينسيك فرفع ذكره عن قلبك. (نأت بخير منها) يعني بخير لكم، فهذه الثانية أعظم لثوابكم، وأجل لصلاحكم من الآية الاولى المنسوخة (أو مثلها) من الصلاح لكم، أي إنا لا ننسخ ولا نبدل إلا وغرضنا في ذلك مصالحكم.

Imam Hassan Al-Askari[asws] said that Imam Muhammad Bin Ali Bin Musa Al-Reza[asws] said: "*Whatever communications We abrogate*" We Lift the Orders "*or cause to be forgotten*" of Lift the tradition and remove its memorization from the hearts, and from your[saww] heart, O Muhammad[saww] as Allah[azwj] has Said "*We will make you recite so you shall not forget, Except what Allah pleases*," - 87:6 & 7 and its remembrance will be lifted from your[saww] heart. "*We bring one better than it*" meaning, better for you, and this second one is greater in reward for you, and more corrective for you than the first abrogated Verse "*or like it*" for your correction, meaning, that it has not been abrogated of changed, but that it is for your betterment.

ثم قال: يا محمد (ألم تعلم أن الله على كل شئ قدير) فانه قدير يقدر على النسخ وغيره. (ألم تعلم ـ يا محمد ـ أن الله لـه ملـك السماوات والارض) وهو العالم بتدبيرها ومصالحها فهو يدبركم بعلمه (وما لكم من دون الله من ولي) يلي صلاحكم إذ كان العالم بالمصالح هو الله عزوجل دون غيره (ولا نصير) ومالكم ـ من ـ ناصر ينصركم من مكروه إن أراد ـ الله ـ إنزاله بكم، أو عقاب إن أراد إحلاله بكم.

Then He[azwj] Said: "*Do you not know that Allah has power over all things?*" For He[azwj] is Powerful, and has the Power to abrogate etc. "*Do you not know*" O Muhammad[saww]! "*that Allah's is the kingdom of the heavens and the earth*" and He[azwj] Knows its Plan and its betterment and He[azwj] Plans for you by His[azwj] Knowledge "*and that besides Allah you have no guardian*" for your betterment as He[azwj], Allah[azwj] the Almighty used to have the Knowledge apart from the others "*or helper?*" there is no helper to come for your help from what

you abhor, if Allah^azwj Intends to Send it down on you, or from the Punishment, if Allah^azwj Intends to Destroy you by it.

وقال محمد بن علي (عليهما السلام): وربما قدر عليه النسخ والتبديل لمصالحكم ومنافعكم، لتؤمنوا بها، ويتوفر عليكم الثواب بالتصديق بها، فهو يفعل من ذلك ما فيه صلاحكم والخيرة لكم. ثم قال: (ألم تعلم - يا محمد - أن الله له ملك السماوات والارض) فهو يملكها بقدرته ويصرفها بحسب مشيته لا مقدم لما أخر، ولا مؤخر لما قدم. ثم قال: (ومالكم) يا معشر اليهود والمكذبين بمحمد (صلى الله عليه وآله) والجاحدين بنسخ الشرائع (من دون الله) سوى الله (من ولي) يلي مصالحكم إن لم يل لكم ربكم المصالح (ولا نصير) ينصركم من دون الله فيدفع عنكم عذابه.

Imam Muhammad Bin Ali Al-Baqir^asws said: 'And our Lord^azwj Abrogates or Alters for your correction and betterment, so that you may believe by it, and increases the Rewards for you due to your ratification of it, for He^azwj does that which is for your correction and interests. Then He^azwj Said: "*Do you not know*" O Muhammad^saww! "*that Allah's is the kingdom of the heavens and the earth*" He^azwj Rules over them by His^azwj Power and does whatever He^azwj so desires. No one can make it earlier, that which He^azwj Delays, and none can delay that which He^azwj Brings it forward.

Then He^azwj Said: "*And there is not for you*" O group of Jews and those that falsify Muhammad^asws and fight against the Abrogation of Laws "*apart from Allah*" except for Allah^azwj "*a guardian*" that will follow your interests if your Lord^azwj does not Do that which is "*or helper*" a helper for you from other than Allah^azwj who can dispel from you His^azwj Punishment.

312 - قال (عليه السلام): وذلك أن رسول الله لما كان بمكة أمره الله تعالى أن يتوجه نحو بيت المقدس في صلاته، ويجعل الكعبة بينه وبينها إذا أمكن، وإذا لم يتمكن استقبل بيت المقدس كيف كان. وكان رسول الله (صلى الله عليه وآله) يفعل ذلك طول مقامه بها ثلاث عشرة سنة.

Imam Hassan Al-Askari^asws said: 'And that when the Messenger of Allah^saww used to be in Mecca, Allah^azwj Ordered him^saww to face towards the Bayt Al-Maqdas during his^saww Prayers, and make the Kaaba to be in between if possible, and if it is not possible then only towards the direction of Bayt Al-Maqdas as before. And the Messenger of Allah^saww did that for a long duration of thirteen years.

فلما كان بالمدينة، وكان متعبدا باستقبال بيت المقدس استقبله وانحرف عن الكعبة سبعة عشر شهرا، وجعل قوم من مردة اليهود يقولون: والله ما درى محمد كيف صلى حتى صار يتوجه إلى قبلتنا، ويأخذ في صلاته بهدينا ونسكنا. فاشتد ذلك على رسول الله (صلى الله عليه وآله) لما اتصل به عنهم، وكره قبلتهم وأحب الكعبة فجاءه جبرئيل (عليه السلام) فقال له رسول الله

(صلى الله عليه وآله): يا جبرئيل لوددت لو صرفني الله عن بيت المقدس إلى الكعبة، فقد تأذيت بما يتصل بي من قبل اليهود من قبلتهم. فقال جبرئيل عيه السلام: فاسأل ربك ان يحولك إليها فانه لا يردك عن طلبتك، ولا يخيبك عن بغيتك.

And when he[saww] was in Medina, he[saww] used to face towards Bayt Al-Maqdas and not towards the Kaaba for seventeen months. A group of stubborn Jews came and said: 'By Allah[azwj]! Muhammad[saww] does not know how to Pray to the extent that he[saww] faces towards our direction and he[saww] has adopted our ways and customs in his[saww] Prayers'. Jibraeel[as] came over and the Messenger of Allah[saww] said to him: 'O Jibraeel[as]! It would be good if Allah[azwj] were to change the direction from Bayt Al-Maqdas to the Kaaba, for I[saww] have been hurt by the talks of the Jews regarding the direction'. Jibraeel[as] said: 'Peace be on you[saww]! Ask your[saww] Lord[azwj], for He[azwj] will never reject anything that you[saww] ask for and will never keep you[saww] away from your[saww] desire'.

فلما استتم دعاءه صعد جبرئيل (عليه السلام) ثم عاد من ساعته فقال: اقرأ يا محمد: (قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضاها فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره) الايات. فقالت اليهود عند ذلك: (ما ولاهم عن قلتهم التي كانوا عليها؟) فأجابهم الله أحسن جواب فقال: (قل لله المشرق والمغرب) وهو يملكهما وتكليفه التحول إلى جانب كتحويله لكم إلى جانب آخر (يهدي من يشاء إلى صراط مستقيم) وهو مصلحتهم، وتؤديهم طاعتهم إلى جنات النعيم.

When his[saww] supplication was completed, Jibraeel[as] flew up into the sky and then came down within a moment and said: 'Read, O Muhammad[saww]! "*Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it*" 2:144 The Jews said with regards to that "*What has turned them from their qiblah which they had?* – 2:142 Allah[azwj] Answered them beautifully by Saying: "*Say: The East and the West belong only to Allah*" – 2:142 and He[azwj] is the Owner of them and Placing on you the effort to turn in one direction is like Placing on you the effort of turning towards another direction "*He guides whom He likes to the right path – 2:142* and it is for your betterment, and the obedience to this will take them towards the Blissful Gardens.

ـ قال أبومحمد (عليه السلام): ـ وجاء قوم من اليهود إلى رسول الله (صلى الله عليه وآله) فقالوا: يا محمد هذه القبلة بيت المقدس قد صليت إليها أربع عشرة سنة ثم تركتها الآن أفحقا كان ماكنت عليه؟ فقد تركته إلى باطل، فان ما يخالف الحق فهو باطل. أو باطلا كان ذلك؟ فقد كنت عليه طول هذه المدة، فما يؤمننا أن تكون ـ إلى ـ الآن على باطل؟ فقال رسول الله (صلى الله عليه وآله): بل ذلك كان حقا، وهذا حق، يقول الله: (قل لله المشرق والمغرب يهدي من يشاء إلى صراط مستقيم) إذا عرف صلاحكم يا أيها العباد في استقبال المشرق أمركم به، وإذا عرف

صلاحكم في استقبال المغرب أمركم به، وإن عرف صلاحكم في غيرهما أمركم بـه فلا تنكروا تدبير الله تعالى في عباده وقصده إلى مصالحكم.

Imam Abu Muhammad[asws] said: 'A group of the Jews came over to the Messenger of Allah[saww] and said: 'O Muhammad[saww]! This is the direction of Bayt Al-Maqdas in which you[saww] Prayed for fourteen years, but you are avoiding it now, were you[saww] on the truth then? If so, then you[saww] have avoided it and are now on falsehood, for the opposite of truth, is falsehood. Or were you[saww] on falsehood before? You[saww] were on that for a long duration. And we no longer believe that we are on falsehood?' The Messenger of Allah[saww] said: 'But, that was the truth, and so is this one. Allah[azwj] Says: *"Say: The East and the West belong only to Allah; He guides whom He likes to the right path"* – 2:142 If He[azwj] Finds that it is better for you, O servants, to face the East, then He[azwj] would Order you to it, and if He[azwj] Finds that it is better for you to face the West, He[azwj] would Order you to it, and if He[azwj] Finds that some other direction is better for you then He[azwj] will Order you to it. Do not object to the Plan of Allah[azwj] for His[azwj] servants, (as it is) for their betterment'.

ثم قال لهم رسول الله (صلى الله عليه وآله): لقد تركتم العمل يوم السبت، ثم عملتم بعده من سائر الايام، ثم تركتموه في السبت، ثم عملتم بعده، أفتركتم الحق إلـى الباطل أو الباطل إلـى حق؟ أو الباطل إلى باطل أو الحق إلى حق؟ قولوا كيف شئتم فهو قول محمد وجوابه لكم.

Then the Messenger of Allah[saww] said to them: 'You avoided the work on the day of Saturday, then worked during the rest of the days, then avoided it again during Saturday, then worked after that. Did you avoid the truth for the falsehood or falsehood for the truth? Or falsehood for the falsehood or truth for the truth? Say what you like, and that will the words of Muhammad[saww] and his[saww] answer to you'.

قالوا: بل ترك العمل في السبت حق والعمل بعده حق. فقال رسول الله (صلى الله عليـه وآلـه): فكذلك قبلة بيت المقدس في وقته حق، ثم قبلة الكعبة في وقته حق. فقالوا له: يا محمد أفبدا لربك فيما كان أمرك به بزعمك من الصلاة إلى بيت المقدس حين نقلك إلـى الكعبـة؟ فقال رسول الله (صلى الله عليـه وآلـه): مـا بـدا لـه عن ذلك، فانـه العـالم بالعواقب، والقـادر علـى المصالح، لا يستدرك على نفسه غلطا، ولا يستحدث رأيا بخلاف المتقدم، جل عن ذلك، ولا يقع أيضا عليه مانع يمنعه من مراده، وليس يبدو إلا لمن كان هذا وصفه وهو عزوجل يتعالى عن هذه الصفات علوا كبيرا.

They said: 'But, our avoidance of work on Saturday was truth, and our work after that was also truth'. The Messenger of Allah[saww] said: 'And similarly, the direction of Bayt Al-Maqdas during that time was truth, then the direction of the Kaaba in this time is also truth'. They said to him[saww]: 'O Muhammad[saww]! Your[saww] Lord[azwj] has Made an innovation by Ordering you[saww], as you claim, to have changed the direction in your[saww] Prayer from Bayt Al-Maqdas to the Kaaba?'

The Messenger of Allah[saww] said: 'There is no innovation in that, for He[azwj] is Aware of the consequences, and has the Power over the betterment, and it is not possible for Him[azwj] to be in error, nor does He[azwj] Issue an Opinion in opposition to what has come before, better than that, nor does an obstacle exist to prevent Him[azwj] from doing whatever He[azwj] Intends to. Innovation does not take place unless these qualities are present in someone, and He[azwj] the Almighty is Higher and Greater than this'.

ثم قال لهم رسول الله (صلى الله عليه وآله): أيها اليهود أخبروني عن الله، أليس يمرض ثم يصح، ويصح ثم يمرض؟ أبدا له في ذلك؟ أليس يحيي ويميت أبدا له؟ أليس يأتي بالليل في أثر النهار، والنهار في أثر الليل؟ أبدا له في كل واحد من ذلك؟ فقالوا: لا. قال: فكذلك الله تعالى تعبد نبيه محمدا بالصلاة إلى الكعبة بعد أن - كان - تعبده بالصلاة إلى بيت المقدس، وما بدا له في الاول.

Then the Messenger of Allah[saww] said to them: 'O Jews! Tell me, does not Allah[azwj] Give illness, then Gives health, and health, then illness? Is there innovation in that? Does He[azwj] not Give life and then death, is this innovation from Him[azwj]? Does He [azwj] not Give night after the day, and the day after the night? Does He[azwj] Innovate in each of that?" They said: 'No'. He[saww] said: 'Similarly, Allah[azwj] Told His[azwj] Prophet, Muhammad[saww] to Pray towards the Kaaba after having Told him[saww] to Pray towards Bayt Al-Maqdas, and this is not an innovation from the first'.

ثم قال: أليس الله يأتي بالشتاء في أثر الصيف، والصيف في أثر الشتاء؟ أبدا له في كل واحد من ذلك؟ قالوا: لا. قال: فكذلك لم يبد له في القبلة. قال، ثم قال: أليس قد ألزمكم في الشتاء أو تحترزوا من البرد بالثياب الغليظة؟ وألزمكم في الصيف أن تحترزوا من الحر؟ أفبدا له في الصيف حتى أمركم بخلاف ماكان أمركم به في الشتاء؟ قالوا: لا.

Then he[asws] said: 'Does not Allah[azwj] Bring winter after the summer, and summer after the winter? Does He[azwj] Make innovation in every one of these?' They said: 'No'. Similarly, He[azwj] did not Make innovation in the direction'. Then he[saww] said: 'Has he not Necessitated you to wear heavy clothing in the winter and light clothing in the summer? And made it necessary to save yourselves from the heat? Is there any innovation in Ordering you that which is opposite from the winter?' They said: 'No'.

فقال رسول الله (صلى الله عليه وآله): فكذلكم الله تعالى تعبدكم في وقت لصلاح يعلمه بشئ ثم بعده في وقت آخر لصلاح آخر يعلمه بشئ آخر، فاذا أطعتم الله في الحالين استحققتم ثوابه. وأنزل الله: (ولله المشرق والمغرب فأينما تولوا فثم وجه الله). أي إذا توجهتم بأمره، فثم الوجه الذي تقصدون منه الله وتأملون ثوابه.

The Messenger of Allahsaww said: 'Similarly, Allahazwj Wanted your obedience in a particular matter, for a time, and then differently in another time. If you were to be obedient to Allahazwj in all conditions, then you will be deserving of Hisazwj Rewards'. Allahazwj Sent down "*And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose*" – 2:115. Meaning, wherever you turn to by Hisazwj Order, that is where will be the One Whom you refer to as Allahazwj and expect Rewards from'.

ثم قال رسول الله (صلى الله عليه وآله): يا عباد الله أنتم كالمريض والله رب العالمين كالطبيب فصلاح المريض فيما يعلمه الطبيب ويدبره به، لا فيما يشتهيه المريض ويقترحه ألا فسلموا لله أمره تكونوا من الفائزين.

Then the Messenger of Allahsaww said: 'O servants of Allahazwj! You are like the sick people and Allahazwj is like a 'Healer' who cures the illness by Hisazwj Knowledge, and Plans by it. Submit yourselves to the Order of Allahazwj so that you may be successful'.

فقيل: يابن رسول الله (صلى الله عليه وآله)، فلم أمر بالقبلة الاولى؟ فقال: لما قال الله عزوجل: (وما جعلنا القبلة التي كنت عليها ـ وهي بيت المقدس ـ إلا لنعلم من يتبع الرسول ممن ينقلب على عقبيه) إلا لنعلم ذلك ـ منه ـ موجودا بعد أن علمناه سيوجد. وذلك أن هوى أهل مكة كان في الكعبة، فأراد الله أن يبين متبع محمد من مخالفه باتباع القبلة التى كرهها، ومحمد يأمر بها، ولما كان هوى أهل المدينة في بيت المقدس، أمرهم بمخالفتها والتوجه إلى الكعبة ليتبين من يوافق محمدا فيما يكرهه، فهو مصدقه وموافقه.

Somebody asked: 'O son of the Messenger of Allahsaww! Why was the first direction Ordered?' Hesaww said: 'Allahazwj the Almighty Says: "*and We did not make that which you would have to be the qiblah*" and this was Bayt Al-Maqdas – "*but that We might distinguish him who follows the Messenger from him who turns back upon his heels*" – 2:143 those who exist now and those that will come into existence. And the preference of the people of Mecca was the Kaaba. Allahazwj Intended to distinguish the obedient ones to Muhammadsaww from hissaww opponents by getting them to follow the direction which they detest, and Muhammadsaww had ordered that. And the preference of the people of Medina was Bayt Al-Maqdas, who were ordered the opposite to that by facing towards the Kaaba so that the obedient ones of Muhammadsaww may be distinguished from those that abhor himsaww, and these are the ones who have ratified himsaww and are compatible with himsaww.

ثم قال: (وإن كانت لكبيرة إلا على الذين هدى الله) أي كان التوجه إلى بيت المقدس في ذلك الوقت كبيرة إلا على من يهدي الله، فعرف أن الله يتعبد بخلاف ما يريده المرء ليبتلي طاعته في مخالفة هواه.

Then He[azwj] Said: "*and this was surely hard except for those whom Allah has guided aright*" – 2:143 meaning, their facing towards Bayt Al-Maqdas during that time was a great difficulty for them, except for those who were Guided by Allah[azwj]. Allah[azwj] Knew by Ordering them opposite to what they wanted, so that their obedience can be known.

قولـه عزوجـل: " أم تريـدون أن تـسئلوا رسـولكم كمـا سـئل موسـى مـن قبـل ومـن يتبـدل الكفـر بالايمان فقد ضل سواء السبيل "

The Words of the Almighty "*Rather you wish to put questions to your Messenger, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way*. – VERSE 108

313 ـ قال الامام (عليه السلام): قال علي بن محمد بن علي بن موسى الرضا (عليهم السلام): (أم تريدون) بل تريدون يا كفار قريش واليهود (أن تسئلوا رسولكم) مـا تقترحونـه مـن الآيـات التي لا تعلمون هل فيها صلاحكم أو فسادكم (كما سئل موسى من قبل) واقترح عليه لمـا قيل لـه (لن نؤمن لك حتى نرى الله جهرة فأخذتكم الصاعقة).

Imam Hassan Al-Askari[asws] said that Imam Ali[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Musa[asws] Al-Reza[asws] said: "*Rather you wish*" the infidels of Qureish and the Jews "*to put questions to your Messenger*" for the miracles as a result of which you do not know whether you will be corrected by them or resort to mischief "*as Musa was questioned before*" as was suggested to him[saww] "And *when you said: "O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you*." – 2:55

(ومن يتبدل الكفر بالايمان) بعد جواب الرسول له إن ما سأله لا يصلح إقتراحه على الله وبعدما يظهر الله تعالى له ما اقترح إن كـان صـوابا. " ومـن يتبـدل الكفـر بالايمـان " بـأن لا يـؤمن عنـد مشاهدة مايقترح من الآيات أو لا يؤمن إذا عرف أنه ليس له أن يقترح، وأنه يجب أن يكتفي بما قد أقامه الله تعالى من الدلالات، وأوضحه من الآيـات البينـات، فيتبـدل الكفـر بالايمـان بـان يعانـد ولا يلتزم الحجة القائمة عليه (فقد ضل سـواء الـسبيل) أخطـأ قـصد الطـرق المؤديـة إلـى الجنـان، وأخذ في الطرق المؤدية إلى النيران.

"*and whoever adopts unbelief instead of faith*" The Messenger of Allah[saww] answered them, after having been questioned, that what they are suggesting him[saww] to ask Allah[azwj] to show to them, it does not befit Him[azwj]. "*and whoever adopts unbelief instead of faith*" for they will not believe what they have witnessed from what they had suggested, or will not believe when they think that this is not what they had asked for, and that it is satisfactory for him, the evidence that Allah[azwj] has Established, and Manifested the clear Signs,

will exchange his faith for disbelief by his enmity and will not consider the proofs that have been established against him as an obligation "*he indeed has lost the right direction of the way*" mistaken in having left the road which was taking him to Gardens, and instead took the road which was taking him to the Fires.

قال (عليه السلام): قال تعالى ـ لليهود ـ: يا أيها اليهود (أم تريدون) بل تريدون من بعد ما آتيناكم (أن تسئلوا رسولكم). وذلك أن النبي (صلى الله عليه وآله) قصده عشرة من اليهود يريدون أن يتعنتوه ويسألوه عن أشياء يريدون أن يتعانتوه بها، فبيناهم كذلك إذ جاء أعرابي كأنما يدفع في قفاه، قد علق على عصا ـ على عاتقه ـ جرابا مشدود الرأس، فيه شئ قد ملاه لا يدرون ما هو فقال: يا محمد أجبني عما أسألك.

Imam Hassan Al-Askari[asws] said that Allah[azwj] Said to the Jews: 'O you Jews! "*Rather you wish*" but you wish (for a miracle) after having been given (the Quran) "*to put questions to your Messenger*" Ten of the Jews decided to come and ask him[saww] such things in an eloquent manner. A Bedouin came over in a manner as if he was being pushed by someone from behind, carrying a stick on his shoulder, and suspended from it was a bag over his head which had something in it, which nobody knew about, and said: 'O Muhammad[saww]! Answer me, for I have something to ask you[saww]'.

فقال رسول الله (صلى الله عليه وآله): يا أخا العرب قد سبقك اليهود ـ ليسألوا ـ أفتأذن لهم حتى أبدأ بهم؟ فقال الاعرابي: لا، فاني غريب مجتاز. فقال رسول الله (صلى الله عليه وآله): فأنت إذا أحق منهم لغربتك واجتيازك.

The Messenger of Allah[saww] said: 'O Arab brother, the Jews here have asked before you. Let me[saww] listen to them first and then you?' The Bedouin said: 'No, for I am a stranger and passing by'. The Messenger of Allah[saww] said: 'You have the right, for you are a stranger and a traveler'.

فقال الاعرابي: ولفظة اخرى. قال رسول الله (صلى الله عليه وآله): ماهي؟ قال: إن هؤلاء أهل كتاب، يدعونه ويزعمونه حقا، ولست آمن أن تقول شيئا يواطؤنك عليه ويصدقونك، ليفتنوا الناس عن دينهم، وأنا لا أقنع بمثل هذا، لا أقنع إلا بأمر بين.

The Bedouin said: 'There is another thing'. The Messenger of Allah[asws] asked: 'What would that be?' These ones here are the people of the Book, which they claim and think to be the truth, and I fear lest that they would agree with you[saww] about something that you[saww] might say, and spoil people's religion. I will not be persuaded by the like of this, except by the affair between us'.

ـ في أن عليا (عليه السلام) باب مدينة الحكمة: ـ فقال رسول الله (صلى الله عليه وآله): أين علي بن أبي طالب (عليه السلام)؟ فدعي بعلي: فجاء حتى قرب من رسول الله (صلى الله عليه وآله). فقال الاعرابي: يا محمد وما تصنع بهذا في محاورتي إياك؟ قال: يا أعرابي سألت البيان، وهذا البيان الشافي، وصاحب العلم الكافي، أنا مدينة الحكمة وهذا بابها، فمن أراد الحكمة والعلم فليأت الباب.

In the matter of Ali asws being the 'Door To The City Of Wisdom' - The Messenger of Allah saww asked: 'Where is Ali asws Bin Abu Talib asws?' They called him asws over until he asws was near to the Messenger of Allah saww. The Bedouin said: 'O Muhammad saww! What have I to do with this one asws when I am asking you saww?' He saww said: 'O Bedouin! You want to ask me an open question, and this (man) is clear in his asws statements, and one with sufficient knowledge. I saww the City of Wisdom and he asws is its door. Whosoever wishes to have wisdom and knowledge, should come through the door'.

ـ في شباهته (عليه السلام) بالانبياء (عليهم السلام): ـ فلما مثل بين يدي رسول الله (صلى الله عليه وآله) قال رسول الله (صلى الله عليه وآله) بأعلى صوته: يا عباد الله من أراد أن ينظر إلى آدم في جلالته، وإلى شيث في حكمته، وإلى إدريس في نباهته ومهابته، وإلى نوح في شكره لربه وعبادته، وإلى إبراهيم في خلته ووفائه، وإلى موسى في بغض كل عدو لله ومنابذته، وإلى عيسى في حب كل مؤمن وحسن معاشرته، فلينظر إلى علي بن أبي طالب هذا. فأما المؤمنون فازدادوا بذلك إيمانا، وأما المنافقون فازداد نفاقهم.

In the matter of his asws comparison with the Prophets asws – When Ali asws stood in front of the Messenger of Allah saw, he saww said in a loud voice: 'O servants of Allah azwj! Whoever wishes to see Adam as in his as majesty, and Shees as in his as wisdom, and Idrees as in his asws intellect and reputation, and Noah as in thankfulness to his as Lord and his as worship, and Ibrahim as in his friendliness and loyalty, and Musa as in his as hatred of all enemies of Allah azwj and keeping of them as enemies, and Isa as in his as love for all believers and treating them well, should look at Ali asws Bin Abu Talib asws, this one asws!' As for the believers, their faith was increased by this, and as for the hypocrites, their hypocrisy was increased by this'.

فقال الاعرابي: يا محمد هكذا مدحك لابن عمك. إن شرفه شرفك، وعزه عزك، ولست أقبل من هذا شيئا إلا بشهادة من لا تحتمل شهادته بطلانا ولا فسادا بشهادة هذا الضب!. فقال رسول الله (صلى الله عليه وآله): يا أخا العرب فأخرجه، من جرابك لتستشهده، فيشهد لي بالنبوة، ولاخي هذا بالفضيلة.

The Bedouin said: 'O Muhammad saww, this is the praise of the son of your saww uncle asws. His asws prestige is your saww prestige, and his asws honour is your saww honour. I do not accept anything from this, until such a person bears witness, in whom there is no falsehood nor mischief, like this lizard'. The Messenger of Allah saww said: 'O Arab brother, take it out, and try asking for its witness, and it

will bear witness to my^saww Prophet-hood, and to this brother^asws of mine^saww and his^asws elevated status'.

فقال الاعرابي: لقد تعبت في اصطياده، وأنا خائف أن يطفرويهرب. فقال رسول الله: لا تخف فانه لا يطفر ـ ولا يهرب ـ بل يقف، ويشهد لنا بتصديقنا وتفضيلنا، فقال الاعرابي: ـ إني ـ أخاف أن يطفر.

The Bedouin said: 'I have caught it with great difficulty, and am afraid it might run away'. The Messenger of Allah^saww said: 'Do not fear, for it will not escape and run away, but will stay and bear witness to us^asws and ratify us^asws and in our^asws 'Fazilat' (preferential status)'. The Bedouin said: 'I am afraid that it will run away'.

فقال رسول الله (صلى الله عليه وآله): فان طفر فقد كفاك به تكذيبا لنا، واحتجاجا علينا، ولن يطفر، ولكنه سيشهد لنا بشهادة الحق، فاذا فعل ذلك فخل سبيله، فان محمدا يعوضك عنه ماهو خير لك منه. فأخرجه الاعرابي من الجراب، ووضعه على الارض، فوقف واستقبل رسول الله (صلى الله عليه وآله)، ومرغ خديه في التراب ثم رفع رأسه، وأنطقه الله تعالى فقال: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله وصفيه و سيد المرسلين، وأفضل الخلق أجمعين، وخاتم النبيين، وقائد الغر المحجلين. وأشهد أن أخاك هذا علي بن أبي طالب على الوصف الذي وصفته، وبالفضل الذي ذكرته، وأن أولياءه في الجنان يكرمون، وأن أعداه في النار يهانون.

The Messenger of Allah^saww said: 'If it escapes then this is sufficient for its falsifying us^asws, and an argument against us^asws. It will not escape, but it will bear truthful witness to us^asws. When it has done that, let it go on its way, and Muhammad^saww will give you that which is better than this'.

The Bedouin took it out of his bag and placed in on the earth. It stood still and looked at the Messenger of Allah^saww, then wiped its cheeks in the dust and raised its head, and Allah^azwj gave it the power of speech. It said: 'I bear witness that there is no god but Allah^azwj, One without any partner, and I bear witness that Muhammad^saww is His^azwj servant and His^azwj Messenger^saww, one with His^azwj attributes and the Chief of the Messengers, and the preferred one over the whole of creation, and the last of the Prophets^asws and the leader of the resplendent. And I bear witness that this brother of yours^asws, Ali^asws Bin Abu Talib^asws has the same qualities that you^saww have described, and has the virtues that you^saww have mentioned, and his^asws friends will be prestigious in Paradise, and his^asws enemies will be humiliated in the Fire'.

فقال الاعرابى وهو يبكى: يا رسول الله وأنا أشهد بما شهد به هذا الضب، فقد رأيت وشاهدت وسمعت ما ليس لي عنه معدل ولا محيص. ثم أقبل الاعرابي إلى اليهود فقال: ويلكم أي آية بعد

هذه تريدون؟ ومعجزة بعد هذه تقترحون؟ ليس إلا أن تؤمنوا أو تهلكوا أجمعين. فآمن أولئك اليهود كلهم وقالوا: عظمت بركة ضبك علينا يا أخا العرب.

The Bedouin wept and said: 'O Messenger of Allah^saww! And I also bear witness that this lizard has borne. In what I have seen and heard, I have no alternative or way out'. Then the Bedouin addressed the Jews by saying: 'Woe be on you! What Sign would you like to see after this? And a miracle, after this, would you suggest? It is not for you but to believe or be destroyed altogether'. All those Jews professed belief and said: 'Your lizard turned out to be a great blessing for us, O Arab brother!'

ثم قال رسول الله (صلى الله عليه وآله): خل الضب على أن يعوضك الله عزوجل ـ عنه ما هو خير ـ منه، فانه ضب مؤمن بالله وبرسوله وبأخي رسوله شاهد بالحق، ما ينبغي أن يكون مصيدا ولا أسيرا، ولكنه يكون مخلى سربه ـ تكون له مزية ـ على سائر الضباب بما فضله الله أميرا. فناداه الضب: يا رسول الله فخلني وولني تعويضه لا عوضه.

Then the Messenger of Allah^saww said: 'Let the lizard go and Allah^azwj will Compensate you with better than this, for this lizard believes in Allah^azwj, and in His^azwj Messenger^saww and in his^saww brother^asws and has borne the witness with truth. It is not appropriate for it to be hunted or held captive but it should be left free, for it has the advantage over the rest of the lizards, and by the Grace of Allah^azwj will be their leader'. The lizard called out: 'O Messenger of Allah^saww! Give me the opportunity to give him the compensation and make him reach it'.

فقال الاعرابي: وما عساك تعوضني؟ قال: تذهب إلى الجحر الذي أخذتني منه ففيه عشرة آلاف دينار خسروانية، وثلاثمائة ألف درهم، فخذها. قال الاعرابي: كيف أصنع؟ قد سمع هذا ـ من هذا الضب ـ جماعات الحاضرين هاهنا، وأنا متعب، فلن آمن ممن هو مستريح يذهب إلى هناك فيأخذه. فقال الضب: يا أخا العرب إن الله تعالى قد جعله لك عوضا مني، فما كان ليترك أحدا يسبقك إليه، ولا يروم أحد أخذه إلا أهلكه الله. وكان الاعرابي تعبا، فمشى قليلا، وسبقه إلى الجحر جماعة من المنافقين كانوا بحضرة رسول الله (صلى الله عليه وآله)، فأدخلوا أيديهم إلى الجحر ليتناولوا منه ما سمعوا، فخرجت عليهم أفعى عظيمة، فلسعتهم وقتلتهم، ووقفت حتى حضر الاعرابي.

The Bedouin said: 'What compensation will you give me?' The lizard said: 'Go to the hole from which you took me, and you will find therein ten thousand Caesarian Dinars, and three hundred Dirhams, take it'.

The Bedouin said: 'How do I do that? They have all heard this from this lizard, these people who are present here, and I am tired, I do not feel secure, and that some of them would go over there and take it'. The Lizard said: 'O Arab brother! Allah^azwj has Kept this compensation of mine, just for you. If any of them precede you in getting there, not one of them will get it but will be

Destroyed by Allah[azwj]. And the Bedouin was tired and walked slowly, and a group of hypocrites who were present with the Messenger of Allah[saww] preceded him in getting there. They put their hands in the hole, and a great snake came out of it and bit them and killed them. It stayed there until the arrival of the Bedouin.

فقالت له: يا أخا العرب، انظر إلى هؤلاء كيف أمرني الله بقتلهم دون مالك - الذي هو عوض ضبك - وجعلني حافظته فتناوله. فاستخرج الاعرابي الدراهم والدنانير، فلم يطق احتمالها، فنادته الافعى: خذ الحبل الذي في وسطك، وشده بالكيسين، ثم شد الحبل في ذنبي فاني سأجره لك إلى منزلك، وأنا فيه حارسك وحارس مالك هذا. فجاءت الافعى، فما زالت تحرسه والمال إلى أن فرقه الاعرابي في ضياع وعقار وبساتين اشتراها، ثم انصرفت الافعى.

It said to him: 'O Arab brother! Look at them, how Allah[azwj] Ordered me to kill them for taking that which is not theirs, for that is your compensation from the lizard, and Made me a protector of it, from them eating it'. The Bedouin took out the Dirhams and the Dinars, but was not able to lift them all. The snake called out to him: 'Take the rope from around your waist, and tie it around the bags and tie the other end of it to my tail and I shall take it for you to your place, and I am the guardian of it and of its owner'. The snake went and did not stop guarding the wealth, until the Bedouin has spent it on the acquisition of properties and gardens. Then the snake left.

- احتجاجاته (صلى الله عليه وآله) على المشركين والزامهم: -

HIS ARGUMENTATION AGAINST THE POLYTHEISTS AND OBLIGATING THEM

314 - قال الحسن بن على (عليهما السلام): فقلت لابي علي بن محمد (عليهما السلام): فهل كان رسول الله (صلى الله عليه وآله) يناظرهم إذا عانتوه ويحاجهم؟ قال: بلى مرارا كثيرة منها: ما حكى الله من قولهم: (وقالوا مال هذا الرسول يأكل الطعام ويمشي في الاسواق لولا انزل إليه ملك) إلى قوله (رجلا مسحورا). (وقالوا لولا نزل هذا القرآن على رجل من القريتين عظيم). (وقالوا لن نؤمن لك حتى تفجر لنا من الارض ينبوعا - إلى قوله - كتابا نقرؤه) ثم قيل له في آخر ذلك: لو كنت نبيا كموسى لنزلت علينا الصاعقة في مسألتنا إليك، لان مسألتنا أشد من مسألة قوم موسى لموسى.

Imam Hassan Al-Askari[asws] said: 'I said to my[asws] father Ali[asws] Bin Muhammad[asws]: 'Did the Messenger of Allah[saww] debate with them and held discussions when they were insolent to him[saww]? He said: 'Yes, many times. Allah[azwj] has Said about this *"And they say: What is the matter with this Messenger that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a Warner with him? Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man deprived of reason"* – 25:7 & 8. And *"And they say: Why was not this Quran revealed to a man of importance in the two towns?"* – 43:31. And *"And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us. Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us). Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read"* – 17:90 to 93. Then they said to him that: 'If you[saww] were a Prophet[asws] like Musa[asws], a thunderbolt would come down on us for the questions that we ask you[saww], for these are more difficult than those asked by the people of Musa[asws] to Musa[asws]'.

قال: وذلك أن رسول الله (صلى الله عليه وآله) كان قاعدا ذات يوم بمكة بفناء الكعبة إذ اجتمع جماعة من رؤساء قريش منهم: الوليد بن المغيرة المخزومي، وأبوالبختري بن هشام وأبوجهل بن هشام، والعاص بن وائل السهمي، وعبدالله بن أبي امية المخزومي، وكان معهم جمع ممن

يليهم كثير، ورسول الله (صلى الله عليه وآله) في نفر من أصحابه يقرأ عليهم كتاب الله ويؤدي إليهم عن الله أمره ونهيه.

He[asws] said: 'And that the Messenger of Allah[saww] was one day sitting in the courtyard of the Kaaba, in Mecca, and there was a group of the Chiefs of Qureish present, among them were al-Walid Bin Mugheira al-Makhzumi, and Abu al-Bakhtary Bin Hisham and Abu Jahl Bin Hisham[la], and al-Aas Bin Wail al-Sahmi, and Abdullah Bin Abi Ameet al-Makhzumy. And among them was a large group, and the Messenger of Allah[saww] was reading the Book of Allah[azwj] to a number of his[saww] companions, and was explaining to them the Orders and Prohibitions from Allah[azwj]'.

فقال المشركون بعضهم لبعض: لقد استفحل أمر محمد، وعظم خطبه فتعالوا نبدأ بتقريعه وتبكيته وتوبيخه، والاحتجاج عليه، وإبطال ماجاء به ليهون خطبه على أصحابه، ويصغر قدره عندهم، فلعله ينزع عما هو فيه من غيه وباطله وتمرده وطغيانه، فان انتهى وإلا عاملناه بالسيف الباتر. قال أبوجهل: فمن ـ ذا ـ الذي يلي كلامه ومجادلته؟ قال عبدالله بن أبي امية المخزومي: أنا إلى ذلك، أفما ترضاني له قرنا حسيبا، ومجادلا كفيا؟ قال أبوجهل: بلى.

Some of the Polytheists said to the others: 'The affair of Muhammad[saww] has taken grip, and his[saww] sermons are great. Come, let us start talking to him[saww], and reprimand him[saww], and argue against him[saww], and invalidate what he[saww] preaches to his[saww] companions, and belittle him[saww] in front of his[saww] companions. If they stop this evil, falsehood, tyranny and rebellion, then that is the end of it, or else will have to deal with them by the sword'. Abu Jahl[la] said: 'Which one of us will speak to him[saww] and argue with him[saww]?' Abdullah Bin Abu Ameet al-Makhzumy said: 'I will do that. Are you happy with me being a good arguer?' Abu Jahl[la] said: 'Yes'.

فأتوه بأجمعهم، فابتدأ عبدالله بن أبي امية المخزومي فقال: يا محمد، لقد أدعيت دعوى عظيمة، وقلت مقالا هائلا، زعمت أنك رسول الله رب العالمين، وما ينبغي لرب العالمين وخالق الخلق أجمعين أن يكون مثلك رسولا له! بشرمثلنا، تأكل كما نأكل، وتمشي في الاسواق كما نمشي، فهذا ملك الروم، وهذا ملك الفرس لا يبعثان رسولا إلا كثير المال، عظيم الحال، له قصور ودور ـ وبساتين ـ وفساطيط وخيام وعبيد وخدام، ورب العالمين فوق هؤلاء كلهم أجمعين، فهم عبيده، ولو كنت نبيا لكان معك ملك يصدقك ونشاهده، بل لو أراد الله أن يبعث إلينا نبيا لكان إنما يبعث إلينا ملكا، لا بشرا مثلنا، ما أنت يا محمد إلا مسحورا، ولست بنبي.

They all gathered together and Abdullah Bin Abu Ameet al-Makhzumy said: 'O Muhammad[saww]! You[saww] are making a great claim and making an amazing case. You[saww] think of yourself[saww] to be the Messenger of the Lord[saww] of the worlds. And it does not befit the Lord[azwj] of the worlds and the Creator of all creation to make the like of you[saww] to be His[azwj] Messenger[saww]! A man like us who eats like we eat and walk around the market like we do. And there is the Roman Empire, and the Persian Empire. They do not make anyone their

messengers unless he has a lot of wealth, and of great condition who has a lot of palaces, and houses, and orchards and tents and slaves and attendants, and the Lord[azwj] of the worlds is Higher than all of them, and they are His[azwj] servants. And if you[saww] were a Prophet[asws] you[saww] would have had with you[saww] an Angel who would ratify and bear witness for you[saww]. But, had Allah[azwj] Intended to Send to us a Prophet[asws], He[azwj] would have sent to us an Angel, and not a human like you[saww]. O Muhammad[saww]! You[saww] are nothing but under a spell, and not a Prophet[saww]'.

فقال رسول الله (صلى الله عليه وآله): هل بقي من كلامك شئ؟ قال: بلى، لو أراد الله أن يبعث رسولا لبعث أجل من فيما بيننا مالا، وأحسنه حالا، فهلا نزل هذا القرآن - الذي تزعم أن الله أنزله عليك، وابتعثك به رسولا - على رجل من القريتين عظيم: إما الوليد بن المغيرة بمكة، وإما عروة بن مسعود الثقفي بالطائف.

The Messenger of Allah[saww] said: 'Have you anything left to say?' He said: 'Yes. Had Allah[azwj] Intended to Send a Messenger[saww], He[azwj] would have Sent someone rich amongst us, and of good condition. And this Quran which has been Sent down, as you think it to be, that Allah[azwj] Sent it down on you[saww], and Sent you[saww] as a Messenger with it, why was it not sent down upon a great man from the two towns, like al-Walid Bin Mugheira in Mecca, or Urwat Bin Mas'ud al-Thaqafy in Taif?'

فقال رسول الله (صلى الله عليه وآله): هل بقي من كلامك شئ يا عبدالله؟ قال: بلى، لن نؤمن لك حتى تفجر لنا من الارض ينبوعا بمكة هذه، فانها ذات حجارة وعرة وجبال، تكسح أرضها وتحفرها، وتجري فيها العيون، فاننا إلى ذلك محتاجون، أو تكون لك جنة من نخيل وعنب، فتأكل منها وتطعمنا، فتفجر الانهار خلالها - خلال تلك النخيل والاعناب - تفجيرا، أو تسقط السماء كما زعمت علينا كسفا، فانك قلت لنا: (وإن يروا كسفا من السماء ساقطا يقولوا سحاب مركوم ولعلنا نقول ذلك.

The Messenger of Allah[saww]: 'Do you still have anything to say, O Abdullah?' He said: 'Yes. We will not believe in you[saww] until you make a spring gush forth from the earth in Mecca, for it is a rocky area with rugged mountains, and drill into this earth and make a spring flow from it, for we have need for this, or there should be a garden with you[saww] with palm trees and grapes. You[saww] can eat from this and feed us as well. Make the rivers to flow between them, those trees of dates and grapes, or make the sky to fall upon us, as you[saww] think that you[saww] can, for you[saww] have said to us "*And if they should see a portion of the heaven coming down, they would say: Piled up clouds*." – 52:44 and you have said it in public'.

ثم قال: ولن نؤمن لك أو تأتي بالله والملائكة قبيلا، تأتي به وبهم وهم لنا مقابلون أو يكون لك بيت من زخرف تعطينا منه، وتغنيا به فلعلنا نطغى، فانك قلت لنا: (كلا إن الانسان ليطغى أن رآه استغنى). ثم قال: أو ترقى في السماء ـ أي تصعد في السماء ـ ولن نؤمن لرقيك ـ لصعودك ـ حتى تنزل علينا كتابا نقرأه: من الله العزيز الحكيم إلى عبدالله بن أبي امية المخزومي ومن معه بأن آمنوا بمحمد بن عبدالله بن عبدالمطلب، فانه رسولي وصدقوه في مقاله فانه من عندي. ثم لا أدري يا محمد إذا فعلت هذا كله اؤمن بك أو لا اؤمن بك، بل لو رفعتنا إلى السماء، وفتحت أبوابها وأدخلتناها لقلنا: إنما سكرت أبصارنا وسحرتنا.

Then he said: 'We will not believe in you^saww, or if you^saww were to get Allah^azwj and a group of the Angels to come face to face with us, or have a treasure house and give us from it, and enrich us from it, for you^saww have said to us "*Nay! man is most surely inordinate, Because he sees himself free from want*." – 96:6 & 7 Then he said: 'Or if you were to live in the sky, meaning, ascend up into the sky, and we will not believe in your^saww going up until a Book is Sent down to us and we read in it 'This is from Allah ^azwj, the Mighty, the Wise, to Abdullah Bin Abu Ameet Al Makhzumy and those with him, that they should believe in Muhammad^asws Bin Abdullah^asws Bin Abdul Muttalib^saww, for he^saww is My^azwj Messenger^saww, so ratify him^saww in what he^saww says, for he^saww is from Me^azwj. Then we do not know, O Muhammad^saww, even after you^saww were to do all this, whether to believe in you^saww or not to believe in you^saww. But, even if you^saww were to lift us up to the sky, and open its doors, and make us enter into it, we would say: 'We are either intoxicated or under a spell'.

فقال رسول الله (صلى الله عليه وآله): يا عبدالله أبقي شئ من كلامك؟ قال: يا محمد أو ليس فيما أوردته عليك كفاية وبلاغ؟ مابقي شئ فقل ما بدا لك وافصح عن نفسك إن كانت لك حجة، وأتنا بما سألناك.

The Messenger of Allah^saww said: 'O Abdullah! Have you anything else to say?' He said: 'O Muhammad^saww! Or is this not sufficient as a communication? I have nothing left to say to you^saww and have explained to you^saww what will constitute as proof, and so give me what I have asked for'.

فقال رسول الله (صلى الله عليه وآله): اللهم أنت السامع لكل صوت، والعالم بكل شئ تعلم ماقاله عبادك. فأنزل الله عليه: يا محمد (وقالوا مال هذا الرسول يأكل الطعام ويمشي في الاسواق ـ إلى قوله ـ رجلا مسحورا). ثم قال الله تعالى: (انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلا).

The Messenger of Allah^saww said: 'Our Lord^azwj! You^azwj have Heard all that has been spoken, and are the Knower of everything. Let me know what to say to Your^azwj servants'. Allah^azwj Sent down upon him^saww: 'O Muhammad^saww! "*And they say: What is the matter with this Messenger that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he*

should have been a Warner with him? Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man deprived of reason" – 25:7 & 8. Then Allah[azwj] Said: "*See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find a way*." – 25:9

ثم قال الله: يا محمد (تبارك الذي إن شاء جعل لك خيرا من ذلك جنات تجري من تحتها الانهار ويجعل لك قصورا). وأنزل عليه: يا محمد (فلعلك تارك بعض ما يوحى إليك وضائق به صدرك)الآية. وأنزل عليه: يا محمد (وقالوا لولا انزل عليه ملك. ولو أنزلنا ملكا لقضي الامر - إلى قوله - وللبسنا عليهم ما يلبسون).

Then Allah[azwj] Said: 'O Muhammad[saww]! "*Blessed is He Who, if He please, will give you what is better than this, gardens beneath which rivers flow, and He will give you palaces.*" – 25:10. And Sent down upon him[saww]: 'O Muhammad[saww]! "*Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? You are only a Warner; and Allah is custodian over all things*." – 11:12. And Sent down upon him[saww]: 'O Muhammad[saww]! "*And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited. And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused*." – 6:8 & 9

فقال له رسول الله (صلى الله عليه وآله): يا عبدالله أما ما ذكرت من أني آكل الطعام كما تأكلون، وزعمت أنه لا يجوز لاجل هذه أن أكون لله رسولا، فانما الامر لله يفعل مايشاء ويحكم ما يريد، وهو محمود، ليس لك ولا لاحد الاعتراض عليه بلم وكيف. ألا ترى أن الله تعالى كيف أفقر بعضا وأغنى بعضا، وأعز بعضا، وأذل بعضا وأصح بعضا وأسقم بعضا، وشرف بعضا ووضع بعضا، وكلهم ممن يأكل الطعام. ثم ليس للفقراء أن يقولوا: لم أفقرتنا وأغنيتهم؟ ولا للوضعاء أن يقولوا: لم وضعتنا وشرفتهم؟ ولا للزمنى والضعفاء أن يقولوا: لم أزمنتنا وأضعفتنا وصححتهم؟ ولا للاذلاء أن يقولوا: لم أذللتنا وأعززتهم؟ ولا لقبائح الصور أن يقولوا: لم قبحتنا وجملتهم؟ بل إن قالوا ذلك كانوا على ربهم رادين، وله في أحكامه منازعين، وبه كافرين، ولكان جوابه لهم: - إني - أنا الملك، الخافض الرافع، المغني المفقر، المعز المذل، المصحح المسقم وأنتم العبيد ليس لكم إلا التسليم لي، والانقياد لحكمي، فان سلمتم كنتم عبادا مؤمنين، وإن أبيتم كنتم بي كافرين، وبعقوباتي من الهالكين.

The Messenger of Allah[saww] said to him: 'O Abdullah! As for that which you said to me[saww], that I[saww] eat as you do, and think that this does not befit a Messenger[saww] of Allah[azwj]. This is the Affair of Allah[azwj]. He[azwj] Does whatever He[azwj] so Desires, and Issues whatever Command that He[azwj] Wants to, and He[azwj] is the Praised One. It is not for you or for anyone to raise any objection to Him[azwj], 'why or how'. Look how Allah[azwj] has made some to be poor and

some to be rich, some to be honourable and some to be disgraceful, some to be healthy and some to be sick, some to be evil and some to be good, and they all eat food. Then it is not for the poor to say: 'Why did You[azwj] make us poor and them to be rich?' And it is not for the bad to say: 'Why did You[azwj] Make us to be bad and them to be good?' And it is not for the disgraceful to say: 'Why did You[azwj] Make us disgraced and them to be honourable?' And not for the ugly to say: 'Why did You[azwj] Make us to be ugly and them to be beautiful?' But, if they were to say this then they would be raising objection to their Lord[azwj] and fighting against His[azwj] Orders, and become disbelievers, but they will be Answered: 'I[azwj] am a King, I[azwj] Place down and I[azwj] Raise, Enrich and Impoverish, Honour and Disgrace, Give Health and Illness, and you are slaves. It is not for you, but to submit to Me[azwj], and follow My[azwj] Orders. If you were to submit, then you would become believing servants, and if you disobey, then you will become infidels, and will be in My[azwj] Punishment and be destroyed'.

ثم أنزل الله تعالى عليه: يا محمد (قل إنما أنا بشر مثلكم) يعني آكل الطعام (يوحى إلي أنما الهكم إله واحد) يعني قل لهم: أنا في البشرية مثلكم، ولكن ربي خصني بالنبوة دونكم، كما يخص بعض البشر بالغناء والصحة والجمال دون بعض من البشر، فلا تنكروا أن يخصني أيضا بالنبوة.

Then Allah[azwj] Sent down upon him[saww]: 'O Muhammad[saww]! *"Say: I am only a mortal like you"* meaning, I[saww] eat food *"it is revealed to me that your god is one Allah," – 18:110*. Meaning, Say to them: 'I[saww] am one of the mortals like you, but my[saww] Lord[azwj] had Made me[saww] to be special by Prophet-hood apart from others, just like Extending to some people richness, health, beauty apart from other humans. Do not deny the Extending to me[saww] of the Prophet-hood'.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: " ـ إن ـ هذا ملك الروم، وملك الفرس لا يبعثان رسولا إلا كثير المال، عظيم الحال، له قصور ودور وفساطيط وخيام وعبيد وخدام، ورب العالمين فوق هؤلاء كلهم فهم عبيده " فان الله له التدبير والحكم لا يفعل على ظنك وحسبانك، ولا باقتراحك، بل يفعل ما يشاء، ويحكم ما يريد وهو محمود ياعبدالله إنما بعث الله نبيه ليعلم الناس دينهم، ويدعوهم إلى ربهم، ويكد نفسه في ذلك آناء الليل وأطراف النهار، فلو كان صاحب قصور يحتجب فيها وعبيد وخدم يسترونه عن الناس أليس كانت الرسالة تضيع والامور تتباطأ ما؟ أو ترى الملوك إذا احتجبوا كيف يجرى الفساد والقبائح من حيث لا يعلمون به ولا يشعرون؟ يا عبدالله وإنما بعثني الله ولا مال لي ليعرفكم قدرته وقوته، وأنه هو الناصر لرسوله، لا تقدرون على قتله ولا منعه من رسالته ، فهذا أبين في قدرته وفي عجزكم وسوف يظفرني الله بكم فاوسعكم قتلا وأسرا، ثم يظفرني الله ببلادكم، و يستولي عليها المؤمنون من دونكم، ودون من يوافقكم على دينكم.

Then the Messenger of Allah[saww] said: 'And as for your words "And this is the Roman empire, and the Persian empire. They do not make anyone their

messengers unless he has a lot of wealth, and of great condition who has a lot of palaces, and houses, and orchards and tents and slaves and attendants, and the Lord[azwj] of the worlds is Higher than all of them, and they are His[azwj] servants", Allah[azwj] has a Plan for them in His[azwj] Wisdom, and does not Act according to your conjecture and counting, nor by your suggestions, but does whatsoever He[azwj] so Desires, and Issues whatever Order that He[azwj] Wants, and He[azwj] is the Praised One, O servants of Allah[azwj]. Allah[azwj] has Sent His[azwj] Prophet[saww] to teach the people their religion, and call them to their Lord[azwj]. He[saww] has to spend his[saww] nights and days for Him[azwj]. If he[saww] were to have palaces, he[saww] would be hidden inside them and his[saww] servants and attendants would veil him from the people.

Would not the Messengership go to waste and the orders delayed? Or have you not see that when the king is hidden, how the mischief and ugliness spreads and he does not even know about it and is unaware of it? O servants of Allah[azwj]! Allah[azwj] has Sent me without any wealth so that I[saww] may make you understand His[saww] Power and Strength. And He[azwj] is the Helper to His[azwj] Messenger[saww], and you have no power to have him[saww] killed or prevent him[saww] from his[saww] Messengership. It has been manifested from His[azwj] Power and your frustration, that soon Allah[azwj] will Make me[saww] victorious over you and Order your killing and captivity. Then Allah[azwj] will Grant me[saww] victory over your city, and will govern over it the believers, apart from you, who are not compatible with your religion'.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك لي: " ولو كنت نبيا لكان معك ملك يصدقك ونشاهده، بل لو أراد الله أن يبعث إلينا نبيا لكان إنما يبعث ملكا لا بشرا مثلنا " فالملك لا تشاهده حواسكم، لانه من جنس هذا الهواء، لا عيان منه، ولو شاهدتموه - بأن يزاد في قوى أبصاركم - لقلتم: ليس هذا ملكا، بل هذا بشر، لانه إنما كان يظهر لكم بصورة البشر الذي قد ألفتموه لتفهموا عنه مقاله، وتعرفوا به خطابه ومراده، فكيف كنتم تعلمون صدق الملك وأن مايقوله حق؟ بل إنما بعث الله بشرا، وأظهر على يده المعجزات التي ليست في طبائع البشر الذين قد علمتم ضمائر قلوبهم، فتعلمون بعجزكم عما جاء به أنه معجزة وأن ذلك شهادة من الله تعالى بالصدق له، ولو ظهر لكم ملك وظهر على يده ما يعجز عنه البشر، لم يكن في ذلك ما يدلكم أن ذلك ليس في طبائع سائر أجناسه من الملائكة حتى يصير ذلك معجزا.

Then the Messenger of Allah[saww] said: 'As for your saying to me[saww]: "And if you were a Prophet[saww] you[saww] would have had with you an Angel who would ratify and bear witness for you[saww]. But, had Allah[azwj] Intended to Send to us a Prophet[saww], He[azwj] would have sent to us an Angel, and not a person like you[saww]", for the Angel cannot be perceived by your senses, because he is from the like of this air, and cannot be seen by you. And if you were to see him, by an increase in the capacity of your vision, you would say: 'This is not an Angel, but he is a human', because he would appear to you in the form of a human, and you may not understand his speech and what he meant by it. How would you believe in the truthfulness of the Angel that whatever he is saying is the truth? But, Allah[azwj] Sent a human, and Manifested by his[saww] hands miracles which are not in the nature of the humans and you know the

condition of their hearts, and know that they would be frustrated when a miracle is shown to them from Allah^azwj^ by His^azwj^ Truth. And had an Angel appeared to you and a miracle was shown by his hand that would frustrate the human, that would not be evidence for you would not know whether this is not in the nature of the rest of the Angels, that you would be able to refer to it as a miracle'.

ألا ترون أن الطيور التي تطير ليس ذلك منها بمعجز، لان لها أجناسا يقع منها مثل طيرانها، ولو أن آدميا طار كطيرانها كان ذلك معجزا، فالله عزوجل سهل عليكم الامر، وجعله بحيث تقوم عليكم حجته، وأنتم تقترحون عمل الصعب الذي لا حجة فيه.

Do you not see the birds that fly around, that it is not their miracle for it is in their nature to do so, but if a human were to fly around, then that would be a miracle of him? Allah^azwj^ the Almighty, has Made His^azwj^ Orders easy for you, and Sent to you that which can be established as Proof, and you are suggesting a deed which does not constitute as proof for you'.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: " ما أنت إلا رجلا مسحورا " فكيف أكون كذلك، وقد تعلمون أني في صحة التمييز والعقل فوقكم؟ فهل جربتم علي منذ نشأت إلى أن استكملت أربعين سنة جريرة أو زلة أو كذبة أو خيانة أو خطأ من القول، أو سفها من الرأي؟ أتظنون أن رجلا يعتصم طول هذه المدة بحول نفسه وقوتها أو بحول الله وقوته؟ وذلك ما قال الله تعالى: (انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلا) إلى أن يثبتوا عليك عمى بحجة أكثر من دعاويهم الباطلة التي تبين عليك تحصيل بطلانها.

As for your saying: 'You^saww^ are nothing but under a spell', how can that be the case, and you know that I am of good health, etiquettes and intellect, higher than yours? Have you ever experienced, in the forty years that I^saww^ have been among you, any errors, faults, lies, fraud, or mistakes in my^saww^ statements, or foolishness in my views? Do you think that a man who would remain like this for such a long time, of his own accord, or is it due to the Protection of Allah^azwj^ and His^azwj^ Strength? And that is what Allah^azwj^ has Said: "*See what they liken you to! So they have gone astray and cannot find the way*" – 17:48 by trying to prove to you^saww^, and silence your^saww^ proofs, and most of their claims are invalid which they utilise against you^saww^.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: لو لا نزل هذا القرآن على رجل من القريتين عظيم: الوليد بن المغيرة بمكة أو عروة بالطائف، فان الله تعالى ليس يستعظم مال الدنيا كما تستعظمه أنت، ولا خطر له عنده كما ـ له ـ عندك، بل لو كانت الدنيا عنده تعدل جناح بعوضة لما سقى كافرا به، مخالفا له شربة ماء، وليس قسمة رحمة الله إليك، بل الله ـ هو ـ القاسم للرحمات، والفاعل لما يشاء في عبيده وإمائه، وليس هو عزوجل ممن يخاف أحدا كما تخافه ـ أنت ـ لماله وحاله، فتعرفه بالنبوة لذلك، ولا ممن يطمع في أحد في ماله ـ أو في حاله ـ

كما تطمع، فتخصه بالنبوة لذلك، ولا ممن يحب أحدا محبة الهوى كما تحب، فتقدم من لا يستحق التقديم. وإنما معاملته بالعدل، فلا يؤثر بأفضل مراتب الدين وجلاله إلا الافضل في طاعته والاجد في خدمته وكذلك لايؤخر في مراتب الدين وجلاله إلا أشدهم تباطؤا عن طاعته، وإذا كان هذا صفته لم ينظر إلى مال ولا إلى حال بل هذا المال والحال من تفضله، وليس لاحد من عباده عليه ضربة لازب.

Then the Messenger of Allah[saww] said: 'And as for your saying: 'why was it not sent down upon a great man from the two towns, like al-Walid Bin Mugheira in Mecca, or Urwat in Taif?' Allah[azwj] does not Give any importance to the wealth of this world, like you do, nor is it a danger for Him[azwj] like it is for you, but **if the value of the World with Him[azwj] was even equal to the wing of a mosquito, He[azwj] would have kept the infidels thirsty of it**, and Prevented them from drinking the water and would not have Distributed His[azwj] Mercy towards you, but Allah[azwj] is the Dispenser of Mercies, and Does whatever He[azwj] so Desires to His[azwj] male and female servants.

He[azwj] the Almighty does not fear, like you do, the wealthy. And that is how He[azwj] has Introduced the Prophet-hood, that none of them have any greed for wealth and position like you do, and that is how He[azwj] has Chosen His[azwj] Prophets to be. And He[azwj] Does not Love any for His[azwj] 'OwnSelf' like you do, by preferring the undeserving over the deserving one'. And, His[azwj] Affair is based on Justice, and He[azwj] Does not Grace anyone with status in religion, unless he is the highest in obedience to Him[azwj] and service; and, He[azwj] Does not lower his status in religion unless he is extremely complacent in his obedience to Him[azwj]. And, this wealth and good condition is a Favour from Him[azwj] and no one is obligated to be their recipient'.

فلا يقال: إذا تفضل بالمال على عبده فلابد ـ من ـ أن يتفضل عليه بالنبوة أيضا لانه ليس لاحد إكراهه، على خلاف مراده ولا إلزامه تفضلا، لانه تفضل قبله بنعمه. ألا ترى يا عبدالله كيف أغنى واحدا وقبح صورته؟ وكيف حسن صورة واحد وأفقره؟ وكيف شرف واحدا وأفقره؟ وكيف أغنى واحدا ووضعه؟ ثم ليس لهذا الغني أن يقول: وهلا اضيف إلى يساري جمال فلان؟ ولا للجميل أن يقول: هلا اضيف إلى جمالي مال فلان؟ ولا للشريف أن يقول: هلا اضيف إلى شرفي مال فلان؟ ولا للوضيع أن يقول: " هلا اضيف إلى ضعتي شرف فلان؟ ولكن الحكم لله، يقسم كيف يشاء ويفعل كما يشاء، وهو حكيم في أفعاله، محمود في أعماله وذلك قوله تعالى: (وقالوا لو لا نزل هذا القرآن على رجل من القريتين عظيم.

'You cannot say to Him[azwj] that: 'Since a person has been given wealth then he should also be Given Prophet-hood as well, because He[asws] cannot be compelled in any of His[azwj] Actions, to Go against what He[azwj] Intended, or Obligated in any way, for He[azwj] has already Granted many a bounty beforehand. Have you not seen, O Abdullah, how someone has been Enriched although he is ugly looking? And how a beautiful person has been Impoverished? How someone has been honoured but is poor? And an Enriched but is disgraceful? Then it is not for a rich man to say: 'Why did I not receive beauty like that person along with my wealth? Or for the beautiful one to say: 'Why does He[azwj] not Increase my beauty by the wealth of that person?

And it is not for the honourable to say: 'Can you add the wealth of that person to my honour?' Or for the disgraced one to say: 'Why have I not been given the honour of that person?' But, the Judgment is with Allah[azwj] Who Distributes as He[azwj] Likes and Does what He[azwj] Wants, and He[azwj] is Wise in His[azwj] Deeds. And that is the Words of the High "*And they say: Why was not this Quran revealed to a man of importance in the two towns?*" – 43:31

قال الله تعالى: (أهم يقسمون رحمت ربك - يا محمد؟ - نحن قسمنا بينهم معيشتهم في الحياة الدنيا) فأحوجنا بعضا إلى بعض، أحوجنا: هذا إلى مال ذلك وأحوج ذاك إلى سلعة هذا، - وهذا - إلى خدمته، فترى أجل الملوك وأغنى الاغنياء محتاجا إلى أفقر الفقراء في ضرب من الضروب: إما سلعة معه ليست معه، وإما خدمة يصلح لها لا يتهيأ لذلك الملك أن يستغني - إلا - به، وإما باب من العلوم والحكم، فهو فقير إلى أن يستفيدها من هذا الفقير، فهذا الفقير يحتاج إلى مال ذلك الملك الغني، وذلك الملك يحتاج إلى علم هذا الفقير أو رأيه أو معرفته، ثم ليس للفقير أن يقول: هلا: اجتمع إلى رأيي وعلمي وما أتصرف فيه من فنون الحكم مال هذا الملك الغني؟ ولا للملك أن يقول هلا اجتمع إلى ملكي علم هذا الفقير. ثم قال: (ورفعنا بعضهم فوق بعض درجات ليتخذ بعضهم بعضا سخريا). ثم قال: يا محمد (ورحمت ربك خير مما يجمعون) يجمع هؤلاء من أموال الدنيا.

Allah[azwj] Said: "*Will they distribute the mercy of your Lord?*" O Muhammad[asws]! "*We distribute among them their livelihood in the life of this world*" – 43:32 Some have been made to be needy of others, This man has been made needy of the wealth of that one, and that one has been made needy of some commodity of this one, or for his service.

Do you see that sometimes the king who is the richest of the rich, becomes needy of one who is the poorest of the poor in a variety of matters – sometimes he has something which the king does not have, or some service he can provide which the king cannot get from anywhere else except from him, or a door from his knowledge or wisdom which the king can benefit from, and the poor man is deprived of the wealth of that rich king, and that king is in need of the knowledge of that poor man or his opinion or understanding. Then it is not for the poor man to say: 'Why was I not given the wealth like that king, on top of the knowledge and wisdom that I have?' Or for the king to say: 'Why was I not given the knowledge and wisdom like that poor man?' Then He[azwj] Said: "*and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass." – 43:32* the amassing of these ones from the wealth of this world.

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك: " لن نؤمن لك حتى تفجر لنا من الارض ينبوعا " إلى آخر ماقلته، فانك اقترحت على محمد رسول الله أشياء: منها ما لو جاءك به لم يكن برهانا لنبوته، ورسول الله يرتفع عن أن يغتنم جهل الجاهلين، ويحتج عليهم بما لا حجة فيه. ومنها ما لو جاءك به لكان معه هلاكك، وإنما يؤتي بالحجج والبراهين ليلزم عباد الله الايمان

بها، لا ليهلكوا بها، فانما اقترحت هلاكك، ورب العالمين أرحم بعباده، وأعلم بمصالحهم من أن يهلكهم كما يقترحون. ومنها المحال الذي لا يصح ولا يجوز كونه، ورسول ـ الله ـ رب العالمين يعرفك ذلك، ويقطع معاذيرك، ويضيق عليك سبيل مخالفته، ويلجئك بحجج الله إلى تصديقه حتى لا يكون لك عنه محيد ولا محيص. ومنها ما قد اعترفت على نفسك أنك فيه معاند متمرد، لا تقبل حجة ولا تصغي إلى برهان، ومن كان كذلك فدواؤه عقاب النار النازل من سمائه أو في جحيمه أو بسيوف أوليائه.

Then the Messenger of Allah[saww] said: 'And as for your saying: "We will not believe in you[saww] until you make a spring gush forth from the earth in Mecca, for it is a rocky area with rugged mountains" - till the end of what he said – You have suggested to Muhammad[saww] the Messenger of Allah[azwj], something that does not prove his Prophet-hood, and the Messenger of Allah[saww] is higher than to give consideration to the ignorance of the ignorant who ask him[saww] for that in which there is no proof.

And if these miracles were to be shown to you, you will be destroyed, and He[azwj] Shows Proofs which obligate the servants of Allah[azwj] to have a belief by them (miracles) or else be destroyed by these, but you have suggested destruction, and the Lord[azwj] of the worlds is Merciful to His[azwj] servants, and is Aware of their betterment from that which will destroy them.

And these things are invalid as their coming into existence is not Permissible, and the Messenger[saww] of the Lord[azwj] of the worlds has informed you of that, and cut off your excuses, and has restricted your way of opposing him[saww], and gives you no option but to ratify him[saww] by the proofs, and for you it has become inevitable and unavoidable. And you have it in your heart that you will become stubborn and will not accept any proof nor hear any evidence. And if you were to do that, you will face the Punishment of the Fire descending from the sky or in Hell or the swords of his[saww] friends'.

وأما قولك يا عبدالله: " لن نؤمن لك حتى تفجر لنا من الارض ينبوعا بمكة فأنها ذات حجارة وصخور وجبال، تكسح أرضها وتحفرها، وتجري فيها العيون فاننا إلى ذلك محتاجون " فانك سألت هذا وأنت جاهل بدلائل الله تعالى. يا عبدالله أرأيت لو فعلت هذا، كنت من أجل هذا نبيا؟ أرأيت الطائف التي لك فيها بساتين؟ أما كان هناك مواضع فاسدة صعبة أصلحتها وذللتها وكسحتها وأجريت فيها عيونا استنبطتها؟ قال: بلى. قال: وهل لك في هذا نظراء؟ قال: بلى. أفصرت بذلك أنت وهم أنبياء؟ قال: لا. قال: فكذلك لا يصير هذا حجة لمحمد لو فعله على نبوته، فما هو إلا كقولك: لن نؤمن لك حتى تقوم وتمشي على الارض أو حتى تأكل الطعام كما يأكل الناس.

And as for your saying, O Abdullah: "We will not believe in you[saww] until you make a spring gush forth from the earth in Mecca, for it is a rocky area with rugged mountains, and drill into this earth and make a spring flow from it, for we have need for this", you have asked for this and you are ignorant of the Proofs of Allah[azwj]. O Abdullah, if you were to see me do this, would that make me a Prophet[saww]?' Do you see that you have orchards in Taif? And that in some of them, there used to be rocky places, which you leveled with the

ground and got holes drilled in them and springs gushed out of them?' He said: 'Yes'. He^saww said: 'Are there others with you who have done the same?' He said: 'Yes'. He^saww said: 'Does this make you and them to be Prophets^asws?' He said: 'No'. He^saww said: 'In the same way, if I^saww were to do this, it would not constitute as proof of the Prophet-hood of Muhammad^saww. This is like your saying: 'We will not believe in you^saww if you^saww stand up and walk on the earth or eat food like the people eat'.

واما قولك يا عبدالله: " أو تكون لك جنة من نخيل وعنب فتأكل منها وتطعمنا وتفجر الانهار خلالها تفجيرا " أو ليس لاصحابك ولك جنات من نخيل وعنب بالطائف تأكلون وتطعمون منها، وتفجرون الانهار خلالها تفجيرا؟ أفصرتم أنبياء بهذا؟ قال: لا. قال: فما بال اقتراحكم على رسول الله أشياء، لو كانت كما تقترحون لما دلت على صدقه، بل لو تعاطاها لدل تعاطيه إياها على كذبه، لانه حينئذ يحتج بما لا حجة فيه، ويختدع الضعفاء عن عقولهم وأديانهم ورسول رب العالمين يجل ويرتفع عن هذا.

And as for your saying, O Abdullah: "Or there should be a garden with you^saww with palm trees and grapes. You^saww can eat from this and feed us as well. Make the rivers to flow between them", Or are there not with you and your companions, gardens with date trees and grapes in Taif that you eat from, and rivers flow between them? Does that make you to be Prophets^asws?' He said: 'No'. Why do you then suggest to the Messenger of Allah^saww something, which if he^saww were to show it to you would not constitute as evidence for his^saww truthfulness, but could constitute evidence for his^saww falsehood, because he^saww would have shown you that which does hold any proof for him^saww, and would be a deception for the weak for their intellects and their religion, and the Messenger^saww of the Lord^azwj of the worlds is far from this and higher than this'.

ثم قال رسول الله (صلى الله عليه وآله): يا عبدالله واما قولك: " أو تسقط السماء كما زعمت علينا كسفا، فأنك قلت: وإن يروا كسفا من السماء ساقطا يقولوا سحاب مركوم " فان في سقوط السماء عليكم هلاككم وموتكم. فانما تريد بهذا من رسول الله أن يهلكك، ورسول رب العالمين أرحم بك من ذلك ولا يهلكك، ولكنه يقيم عليك حجج الله، وليس حجج الله لنبيه وحده على حسب اقتراح عباده. لان العباد جهال بما يجوز من الصلاح، وبما لا يجوز منه، وبالفساد وقد يختلف اقتراحهم ويتضاد حتى يستحيل وقوعه. - إذ لو كانت إقتراحاتهم واقعة لجاز أن تقترح أنت أن تسقط السماء عليكم، ويقترح غيرك أن لا تسقط عليكم السماء بل أن ترفع الارض إلى السماء، وتقع السماء عليها، وكان ذلك يتضاد، ويتنافى أو يستحيل وقوعه - والله لا يجري تدبيره على ما يلزم به المحال.

Then the Messenger of Allah^saww said: 'O Abdullah! As for your saying: "or make the sky to fall upon us, as you^saww think that you^saww can, for you^saww have said to us "*And if they should see a portion of the heaven coming down, they would say: Piled up clouds*." – 52:44, and the falling of the sky on you will result in your destruction and your death. You want that the Messenger of

Allah^saww should destroy you, and the Messenger^saww of the Lord^azwj of the worlds is merciful to you and will not like to destroy you. But, he^saww will establish to you Proofs of Allah^azwj, and not a single of the Proofs of Allah^azwj for His^azwj Prophet^saww will be according to what has been suggested by His^azwj servants, for the servants are ignorant of what is better for them, and what is not permissible for them, and what mischief would emanate from them.

Sometimes they suggest that which is impossible. Had you all made different suggestions then it would not be possible (to demonstrate conflicts). You suggest that the sky should fall upon you and another one suggests that the sky should not fall down upon you but the earth should be raised up to the sky, and the sky should fall upon him, and this is conflicting, and contradictory or impossible to happen. And Allah^azwj Does not Plan matters in which contradiction is necessitated'.

ثم قال الله رسول الله (صلى الله عليه وآله): وهل رأيت يا عبدالله طبيبا كان دواؤه للمرضى على حسب اقتراحاتهم، وانما يفعل بهم ما يعلم صلاحهم فيه، أحبه العليل أو كرهه، فأنتم المرضى والله طبيبكم، فان انقدتم لدوائه شفاكم، وإن تمردتم عليه أسقمكم، وبعد، فمتى رأيت يا عبدالله مدعي حق قبل رجل أوجب عليه حاكم من حكامهم - فيما مضى - بينة على دعواه على حسب اقتراح المدعى عليه؟ إذن ما كان يثبت لاحد على أحد دعوى ولا حق، ولا كان بين ظالم من مظلوم ولا صادق من كاذب فرق.

Then the Messenger of Allah^saww said: 'And have you not seen, O Abdullah, that the doctor does not prescribe medicine to the patient according to what the patient suggests, but does it according to what he thinks it to be better for the patient, whether the patient likes it or not? You are like the patients and Allah^azwj is your Doctor. If you were to accept His^azwj Prescribed Medicine you will be cured, and if you adopt stubbornness, you will be away from it. And, have you ever seen, O Abdullah, when a claimant comes to a Judge, he has to present evidence as per the suggestions of the defendant? Then, no claim would be proven against any defendant, nor the truth, and nor can the oppressor be differentiated from the oppressed, nor the truthful from the liar'.

ثم قال: يا عبدالله واما قولك: " أو تاتى بالله والملائكة قبيلا يقابلوننا ونعاينهم " فان هذا من المحال الذي لا خفاء به، إن ربنا عزوجل ليس كالمخلوقين يجئ ويذهب، ويتحرك ويقابل شيئا حتى يؤتى به، فقد سألتم بهذا المحال، وإنما هذا الذي دعوت إليه صفة أصنامكم الضعيفة المنقوصة التي لا تسمع ولا تبصر وتعلم ولا تغني عنكم شيئا ولا عن أحد. يا عبدالله أو ليس لك ضياع وجنان بالطائف وعقار بمكة وقوام عليها؟ قال: بلى.قال: أفتشاهد جميع أحوالها بنفسك أو بسفراء بينك وبين معامليك؟ قال: بسفرائي.

Then he^saww said: 'O Abdullah! As for your saying: "or if you^saww were to see Allah^azwj and a group of the Angels to come face to face with us", and this is impossibile to occur! Our Lord^azwj the Almighty, is not like the creatures that, He^asws, would come and go, and move and come face to face with something

or someone. What you have asked for is unattainable, and that which you have claimed are from the weak and deficient attributes of your idols who can neither hear nor see or know anything nor grant you anything, or to any one of you.

O Abdullah! Do you not have farms and gardens in Taif and in Mecca and have people looking after them?' He said: 'Yes'. He[saww] said: 'Do you witness their condition by yourself or are there ambassadors between you and your workers who inform you of their condition?' He said: 'The ambassadors'.

قال: أرأيت لو قال معاملوك وأكرتك وخدمك لسفرائك: لا نصدقكم في هذه السفارة إلا أن تأتونا بعبدالله بن أبي امية لنشاهد فنسمع ماتقولون عنه شفاها. كنت تسوغهم هذا، أو كان يجوز لهم عندك ذلك؟ قال: لا. قال: فما الذي يجب على سفرائك؟ أليس أن يأتوهم عنك بعلامة صحيحة تدلهم على صدقهم، فيجب عليهم أن يصدقوهم؟ قال: بلى.

He[saww] said: 'Do you see, if the farmers and workers say to your ambassadors: 'We will not ratify in your ambassadorship until you bring to us Abdullah Bin Abu Ameet, that we can see him and hear him, then what you are saying is true'. Will you accept this from them, or is it acceptable for them to say that?' He said: 'No'. He[saww] said: 'What would then be the obligation upon your ambassadors? Would they not have to give them some correct sign which would prove to them their truth, and become necessary for the workers to ratify the ambassadors?' He said: 'Yes'.

قال: يا عبدالله أرأيت سفيرك لو أنه لما سمع منهم هذا، عاد إليك وقال: قم معي فانهم قد اقترحوا علي مجيئك، أليس يكون ـ هذا ـ لك مخالفا، وتقول له: إنما أنت رسولا لا مشير ولا آمر؟ قال: بلى. قال: فكيف صرت تقترح على رسول رب العالمين ما لا تسوغ لاكرتك ومعامليك أن يقترحوه على رسولك إليهم؟ وكيف أردت من رسول رب العالمين أن يستذم إلى ربه، بأن يأمر عليه وينهى، وأنت لا تسوغ مثل هذا لرسولك إلى أكرتك وقوامك؟ هذه حجة قاطعة لابطال جميع ما ذكرته في كل ما اقترحته يا عبدالله.

He[saww] said: 'O Abdullah! Do you see that your ambassadors, when they hear this from them, come over to you and say: 'Arise, and come with us for they have summoned you', would this not be against your nature and would you not say to them: 'You are my messengers and not my governors?' He said: 'Yes'.

He [asws] said: 'Then why are you suggesting to the Messenger[saww] of the Lord[azwj] of the worlds that which you do not like from your own ambassadors to ask you? And how did you intend from the Messenger[saww] of the Lord[azwj] of the worlds to give order to Him[azwj] and prevent Him[azwj] and be subject to Condemnation, and you do not want the like of this for your ambassadors to the farmers and your workers? This proof cuts off all your falsehood you have mentioned in all your suggestions, O Abdullah'.

واما قولك يا عبدالله: " أو يكون لك بيت من زخرف " وهو الذهب، أما بلغك أن لعزيز مصر بيوتا من زخرف؟ قال: بلى. قال: أفصار بذلك نبيا؟ قال: لا. قال: فكذلك لا يوجب ذلك لمحمد ـ لو كان له ـ نبوة، ومحمد لا يغتنم جهلك بحجج الله.

And as for your saying, O Abdullah: "or have a treasure house", and that is gold. Have you not heard that the ruler of Egypt has many treasure houses?' He said: 'Yes'. He^saww said: 'Does that make him a Prophet^asws?' He said: 'No'. He^saww said: 'Similarly, this does not mean that Muhammad^saww is a Prophet^asws if he^saww were to have those, and Muhammad^saww does not consider your ignorance as Proof of Allah^azwj'.

واما قولك يا عبدالله: " أو ترقى في السماء ". ثم قلت: " ولن نؤمن لرقيك حتى تنزل علينا كتابا نقرؤه " يا عبدالله! الصعود إلى السماء أصعب من النزول عنها، وإذا اعترفت على نفسك بأنك لا تؤمن إذا صعدت فكذلك حكم النزول. ثم قلت: " حتى تنزل علينا كتابا نقرؤه، ومن بعد ذلك لا أدري اومن بك أولا اؤمن بك " فأنت يا عبدالله مقر بأنك تعاند حجة الله عليك، فلا دواء لك إلا تأديبه ـ لك ـ على يد أوليائه من البشر، أو ملائكته: الزبانية، وقد أنزل الله تعالى علي حكمة جامعة لبطلان كل ما اقترحته.

'And as for your saying, O Abdullah: 'And we will not believe in your^saww ascension (to Heavens) until a Book is Sent down to us and we read in it', O Abdullah! Going up into the sky is harder than coming down from it, and you have admitted to yourself that you will not believe in the ascent, and similarly is that for the descent.

Then you said: 'Until you^saww send down to us a Book and we read from it. Then we do not know, O Muhammad^saww, even after you^saww were to do all this, whether to believe in you^saww or not to believe in you^saww'. You, O Abdullah, are arguing against the Proofs of Allah^azwj revealed to you. There is no cure for you but to be disciplined by the hands of His^azwj friends from the humans, or the Angels, the Zabaniyya (Angels of Hell). Allah^azwj has Sent down to you Wisdom which has invalidated all that you have suggested'.

فقال تعالى: (قل ـ يا محمد ـ سبحان ربي هل كنت إلا بشرا رسولا) ما أبعد ربي عن أن يفعل الاشياء على ـ قدر ـ ما يقترحه الجهال بما يجوز وبما لا يجوز وهل كنت إلا بشرا رسولا، لا يلزمني إلا إقامة حجة الله التي أعطاني، وليس لي أن آمر على ربي ولا أنهى ولا اشير، فأكون كالرسول الذي بعثه ملك إلى قوم من مخالفيه فرجع إليه يأمره أن يفعل بهم ما اقترحوه عليه.

Allah^azwj Said: "Say: *Glory be to my Lord; am I aught but a mortal messenger?" – 17:93* My^saww Lord^azwj is far from Acting according to the suggestions of the ignorant, be they appropriate or inappropriate, and I am not but a human Messenger. I^saww am not necessitated, but to establish those

Proofs that have been Given to me[saww]. It is not for me[saww] to order to my[saww] Lord[azwj], or to Prevent, or to advise, otherwise I[saww] will become like the messenger who is sent by the king to a people who are adversaries, and then comes back to the king and tells him to act according to what those people are suggesting'.

فقال ابوجهل: يا محمد هاهنا واحدة، ألست زعمت أن قوم موسى احترقوا بالصاعقة لما سألوه أن يريهم الله جهرة؟ - قال: بلى. قال: - فلو كنت نبيا لاحترقنا نحن أيضا، فقد سألنا أشد مما سأل قوم موسى (عليه السلام) لانهم بزعمك قالوا: " أرنا الله جهرة " ونحن قلنا: " لن نؤمن لك حتى تأتي بالله والملائكة قبيلا نعاينهم ".

Abu Jahl[la] said: 'O Muhammad[saww]! There is one more thing. Did you[saww] not claim that the people of Musa[asws] were struck down by lightning whey they asked to see Allah[azwj] directly?' He[saww] said: 'Yes'. If you are a Prophet[saww], we are also suggesting the same. Our question is harsher than the question of the people of Musa[asws], because they said: 'We would like to see Allah[azwj] directly'. And we are saying: 'We will not believe in you[saww] until you bring to us Allah[azwj] and the group of Angels, face to face so that we can see them'.

ـ قصة رؤية ابراهيم (عليه السلام) ملكوت السماوات والارض: ـ

STORY OF IBRAHIM[as] SIGHTING THE ANGELS OF THE HEAVENS AND THE EARTH

فقال رسول الله (صلى الله عليه وآله): يا أبا جهل أوما علمت قصة إبراهيم الخليل (عليه السلام) لما رفع في الملكوت، وذلك قول ربي: (وكذلك نري إبراهيم ملكوت السموات والارض وليكون من الموقنين) قوى الله بصره لما رفعه دون السماء حتى أبصر الارض ومن عليها ظاهرين ومستترين فرأى رجلا وامرأة على فاحشة فدعا عليهما بالهلاك فهلكا، ثم رأى آخرين فدعا عليهما بالهلاك، فهلكا، ثم رأى آخرين فهم بالدعاء عليهما، فأوحى الله تعالى إليه: يا إبراهيم اكفف دعوتك من عبادى وإمائي، فاني أنا الغفور الرحيم الحنان الحليم، لا تضرني ذنوب عبادي كما لا تنفعني طاعتهم، ولست أسوسهم لشفاء الغيظ كسياستك، فاكفف دعوتك عن عبادي، فانما أنت عبد نذير لا شريك في المملكة، ولا مهيمن علي، ولا على عبادي وعبادي، معي بين خلال ثلاث: إما تابوا إلى فتبت عليهم، وغفرت ذنوبهم، وسترت عيوبهم.

The Messenger of Allah[saww] said: 'O Abu Jahl[la]! Do you not know about the story of Ibrahim[as], the Friend, when he[as] was lifted up into the sky, and those are the Words of my[saww] Lord[azwj] "*And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure*." – 6:79 Allah[azwj] strengthened his[as] vision, when He[azwj] lifted him[as] up into the sky, such that he[as] looked towards the earth and saw all that was therein from its apparent and the hidden. He[asws] saw a man and woman on obscenities and supplicated for their destruction, and they were destroyed. Then he[as] saw another couple in it and supplicated for their destruction and they were destroyed. Then he saw another and he[as] supplicated against them.

Allah[azwj] Revealed unto him[as]: 'O Ibrahim[as], stop your[as] supplications against My[azwj] male and female slaves. I[azwj] am Forgiving, the Merciful, the Forbearing, and not affected by the sins of My[azwj] servants just like their obedience does not profit Me[azwj]. I[azwj] do not Deal with them with Anger like you[as] do. So, stop your[as] supplications against My[azwj] servants, for you[as] are a warning servant who is not a partner in My[azwj] Government, and are not dominant on Me[azwj] or over My[azwj] servants. As for My[azwj] servants, I[azwj] Deal with them in three ways – If they repent, then I[azwj] Accept their repentance, and Forgive their sins, and Veil their faults'.

وإما كففت عنهم عذابي لعلمي بأنه سيخرج من أصلابهم ذريات مؤمنون، فأرفق بالآباء الكافرين، وأتأنى بالامهات الكافرات، وأرفع عنهم عذابي ليخرج ذلك المؤمن من أصلابهم، فاذا تزايلوا حل بهم عذابي وحاق بهم بلائي. وإن لم يكن هذا ولا هذا فان الذي أعددته لهم من عذابي أعظم مما تريده بهم فان عذابي لعبادي على حسب جلالي وكبريائي. يا إبراهيم فخل بيني بين عبادي، فاني أرحم بهم منك، وخل بيني وبين عبادي فاني أنا الجبار الحليم العلام الحكيم، ادبرهم بعلمي، وانفذ فيهم قضائي وقدري.

'And I[azwj] Withhold from them My[azwj] Punishment, due to My[azwj] Knowledge that there will be coming out from their descendants, some believers. I[azwj] am Lenient towards their infidel fathers, and their infidel mothers, and lift from them My[azwj] Punishment so that those believers would come out of them. And when that awaited ones have appeared, I[azwj] Send to them My[azwj] Punishment and afflictions.

When neither this nor that takes place, then I[azwj] Place them in Punishment harsher than what you[as] wanted for them. My[azwj] Punishment to my servants is in accordance to My[azwj] Majesty and Greatness. O Ibrahim[as]! Leave My[azwj] servants to Me[azwj], for I[azwj] am more Merciful to them than you[as] are. Leave Me[azwj] to My[azwj] servants, for I[azwj] am the Compeller, the Forbearing, the Knowing, the Wise. I[azwj] Plan for them by My[azwj] Knowledge, and Establish for them My[azwj] Judgment and My[azwj] Power'.

ثم قال رسول الله (صلى الله عليه وآله): إن الله تعالى - يا أبا جهل - إنما دفع عنك العذاب لعلمه بأنه سيخرج من صلبك ذرية طيبة: عكرمة ابنك، وسيلي من امور المسلمين ما إن أطاع الله ورسوله فيه كان عند الله جليلا، وإلا فالعذاب نازل عليك. وكذلك سائر قريش السائلين لما سألوه هذا إنما امهلوا لان الله علم أن بعضهم سيؤمن بمحمد، وينال به السعادة، فهو تعالى لا يقطعه عن تلك السعادة، - ولا يبخل بها عليه، أو من يولد منه مؤمن فهو ينظر أباه لايصال ابنه إلى السعادة -، ولو لا ذلك لنزل العذاب بكافتكم فانظر نحو السماء. فنظر فاذا أبوابها مفتحة، وإذا النيران نازلة منها مسامتة لرؤوس القوم تدنو منهم حتى وجدوا حرها بين أكتافهم، فارتعدت فرائص أبي جهل والجماعة.

Then the Messenger of Allah[saww] said: 'Allah[azwj], O Abu Jahl[la], has Dispelled from you[la] the Punishment in the Knowledge that there will be coming out of your[la] spine, a descendant who will be good, honourable, your[la] son, and he will be in charge of the affairs of the Muslims. If he is obedient to Allah[azwj] and His[azwj] Messenger[saww] in this, he will have majesty with Allah[azwj]. The Punishment of Allah[azwj] would have Descended on you[la], and the rest of the Qureish by now for having asked for it. Allah[azwj] Knows that some of them will believe in Muhammad[asws] and will be happy, and He[azwj] does not Want to cut off this happiness from them, nor Wants to keep it away from them or from their children who will be among believers.

He[azwj] Looks at them like the father looks for his son's happiness. And were it not for that, the Punishment would have descended upon you by now. Look towards the sky!' They looked, and saw that it had open doors, and Fires started descending from them towards the heads of those people until they found it to be upon their shoulders. Abu Jahl[la] and his[la] group started trembling.

فقال رسول الله (صلى الله عليه وآله): لا تروعنكم فان الله لا يهلككم بها، وإنما أظهرها عبرة. ثم نظروا، وإذا قد خرج من ظهور الجماعة أنوار قابلتها ورفعتها ودفعتها حتى أعادتها في السماء كما جاءت منها. فقال رسول الله (صلى الله عليه وآله): بعض هذه الانوار أنوار من قد علم الله أنه سيسعده بالايمان بي منكم من بعد، وبعضها أنوار ذرية طيبة ستخرج من بعضكم ممن لا يؤمن وهم مؤمنون.

The Messenger of Allah[saww] said: 'Do not be afraid for Allah[azwj] will not be Destroying you by it, and He[azwj] has only Manifested this as a lesson for you'. Then they saw that certain beams of light came out of the backs of those people and pushed the Fires back into the sky where they had come from. The Messenger of Allah[saww] said: 'Some of these lights are those who, in the Knowledge of Allah[azwj], will be happy by their faith, and some are the lights of those who will be the good descendants who will come out from some of you. Some of you will not believe but some of them (descendents) will be among believe'.

قوله عزوجل: " ود كثير من أهل الكتاب لو يردونكم من بعد ايمانكم كفارا حسدا من عند أنفسهم من بعد ما تبين لهم الحق فاعفوا واصفحوا حتى يأتى الله بأمره ان الله على كل شئ قدير "

The Words of the Almighty "*Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things*" – VERSE 109

315 - قال الامام الحسن بن علي أبوالقائم (عليهما السلام): في قوله تعالى: (ود كثير من أهل الكتاب لو يردونكم من بعد إيمانكم كفارا) بما يوردونه عليكم من الشبه (حسدا من عند أنفسهم) لكم بأن أكرمكم بمحمد وعلي وآلهما الطيبين الطاهرين (من بعد ماتبين لهم الحق) بالمعجزات الدالات على صدق محمد وفضل علي وآلهما الطيبين من بعده. (فاعفوا واصفحوا) عن جهلهم، وقابلوهم بحجج الله، وادفعوا بها أباطيلهم (حتى يأتي الله بأمره) فيهم بالقتل يوم فتح مكة، فحينئذ تجلونهم من بلد مكة ومن جزيرة العرب، ولا تقرون بها كافرا. (إن الله على كل شئ قدير) ولقدرته على الاشياء قدر ما هو أصلح لكم في تعبده إياكم من مداراتهم ومقابلتهم بالجدال بالتي هي أحسن.

Imam Hassan[asws] Bin Ali[asws] Abu Al-Qaim[asws] said, regarding the Words of the High "*Many of the followers of the Book wish that they could turn you back into unbelievers after your faith*" This is what they want as one of their wishes "*out of envy from themselves*" Envying you for having been honoured by Muhammad[saww] and Ali[asws] and their[asws] goodly and Purified Progeny[asws] "*(even) after the truth has become manifest to them*" by the miracles which were evidence for the truth of Muhammad[saww] and the preference of Ali[asws] and their[asws] goodly Progeny[asws] after him[asws]. "*but pardon and forgive*" their ignorance, and confront them by the Proofs of Allah[azwj] and dispel by these their falsehood "*so that Allah should bring about His command*" the killing of the day of the Victory over Mecca, and exiling them from Mecca and the Arabian Peninsula. They will not be able to stay there with their infidelity. "*surely Allah has power over all things*" He[azwj] has Power over things according to what is better for you, and has given you[asws] the power to argue with the polytheists in a manner which is beautiful.

316 ـ قال (عليه السلام): وذلك أن المسلمين لما أصابهم يوم احد من المحن ماأصابهم لقي قوم من اليهود ـ بعده بأيام ـ عمار بن ياسر وحذيفة بن اليمان فقالوا لهما: ألم تريا ما أصابكم يوم احد؟ إنما يحرب كأحد طلاب ملك الدنيا، حربه سجالا، فتارة له وتارة عليه، فارجعوا عن دينه. فأما حذيفة فقال: لعنكم الله لا اقاعدكم ولا أسمع كلامكم أخاف على نفسي وديني وأفر بهما منكم. وقام عنهم يسعى.

Imam Hassan Al-Askari[asws] said: 'And that when the Muslims had suffered one of the misfortunes of the day of Ohad, a group of the Jews came over to Ammar Bin Yasser[ar] and Huzayfa Bin Yamani[ar] a few days later and said to the two of them: 'Do you not see what befell you on the day of Ohad? You have fought like the one who seeks the kingdom of the world. Sometimes the result is undecided, you overcome them and they overcome you, so return from his[saww] religion'. Huzayfa[ar] said: 'Curse of Allah[azwj] be upon you! I[ar] will neither sit with you nor will I[ar] listen to your talk. I[ar] fear for my[ar] life and my[ar] religion and flee by these two away from you'. And he[ar] stood up and left.

وأما عمار بن ياسر، فلم يقم عنهم ولكن قال لهم: معاشر اليهود إن محمدا وعد أصحابه الظفر يوم بدر إن صبروا فصبروا وظفروا، ووعدهم الظفر يوم احد أيضا إن صبروا، ففشلوا وخالفوا، فلذلك أصابهم ما أصابهم، ولو أنهم أطاعوا وصبروا ولم يخالفوا لما غلبوا.

And Ammar Bin Yasser[ar] stayed there with them, but said to them: 'Group of Jews! Muhammad[saww] promised his[saww] companions victory on the day of Badr if they were to be patient. They remained patient and were victorious. And he[saww] also promised them victory on the day of Ohad if they were to remain patient. They became cowardly and opposed him[saww], and that is why they were traumatised with what they were traumatised. Had they obeyed, and observed patience, and not opposed him[saww], they would have overcome'.

فقالت له اليهود: يا عمار وإذا أطعت أنت غلب محمد سادات قريش مع دقة ساقيك؟ فقال عمار: نعم، والله الذي لا إله إلا هو باعثه بالحق نبيا، لقد وعدني محمد من الفضل والحكمة ما عرفنيه من نبوته، وفهمنيه من فضل أخيه ووصيه وصفيه وخير من يخلفه بعده، والتسليم لذريته الطيبين المنتجبين، وأمرني بالدعاء بهم عند شدائدي ومهماتي وحاجاتي، ووعدني أنه لا يأمرني بشئ فاعتقدت فيه طاعته إلا بلغته حتى لو أمرني بحط السماء إلى الارض، أو رفع الارضين إلى السماوات لقوى عليه ربي بدني بساقي هاتين الدقيقتين.

The Jews said to him[ar]: 'O Ammar[ar]! And if you[ar] were to obey Muhammad[saww], would you be able to overcome the Qureish with those thin ankles of yours?' Ammar[ar] said: 'Yes. By Allah[azwj] apart from whom there is no god except Him[azwj] Who[azwj] Sent Muhammad[saww] as a true Prophet[asws], and Promised Muhammad[saww] the virtues and the wisdom which he[saww] has made me[ar] to understand from his[saww] Prophet-hood, and explained to me[ar] the virtues of his[saww] brother and his[saww] Trustee and the one[asws] with his[saww] qualities and the best of those to come after him[saww], and to submit to his[asws] goodly and Chosen Progeny[asws].

And he[saww] has ordered me[ar] to supplicate by them[asws], during difficulties and need. And, he[saww] has promised me[ar], and if he[saww] were to order me[ar] to do anything, and I[ar] have belief in it and in his[saww] obedience, I[ar] would be able to do it to the extent that even if he[saww] were to order me[ar] to bring the sky down to the earth or to lift the earths up to the skies, my[ar] Lord[azwj] will Give me[ar] the strength to do this despite my[ar] thin ankles'.

فقالت اليهود: كلا والله يا عمار، محمد أقل عند الله من ذلك، وأنت أوضع عند الله وعند محمد من ذلك، (لا ولا حجرا فيها أربعون منا). فقام عمار عنهم وقال: لقد أبلغتكم حجة ربي ونصحت لكم، ولكنكم للنصيحة كارهون، وجاء إلى رسول الله (صلى الله عليه وآله) فقال له رسول الله: يا عمار قد وصل إلي خبركما، أما حذيفة فانه فر بدينه من الشيطان وأوليائه فهو من عباد الله الصالحين. وأما أنت يا عمار فانك ـ قد ـ ناضلت عن دين الله، ونصحت لمحمد رسول الله، فأنت من المجاهدين في سبيل الله، الفاضلين.

The Jews said: 'No, by Allah[azwj], O Ammar[ar]! The status of Muhammad[saww] is lesser with Allah[azwj] than that, and yours is even less with Allah[azwj] and with Muhammad[saww] than that, and not even that of a stone with the forty of us (lift)'. Ammar[ar] stood up from them and said: 'I[ar] have delivered to you Proofs of my[ar] Lord[azwj], and have advised you, but you are disgusted with this advice', and he[ar] went to the Messenger of Allah[saww].

The Messenger of Allah[saww] said to him[ar]: 'O Ammar[ar]! The news of both of you[ar] has reached me[saww]. As for Huzayfa[ar], he[ar] fled with his[ar] religion from Satan[la] and his[la] friends, and he[ar] is from the upright servants of Allah[azwj]. And as for you[ar], O Ammar[ar], you[ar] argued for the religion of Allah[azwj], and advised about Muhammad[saww] the Messenger of Allah[azwj]. You[ar] are among the Holy Warriors in the way of Allah[azwj], the virtuous one'.

فبينا رسول الله (صلى الله عليه وآله) وعمار يتحادثان إذ حضرت اليهود الذين كانوا كلموه فقالوا: يا محمد هاه صاحبك يزعم أنك إن أمرته برفع الارض إلى السماء أو حط السماء إلى الارض، فاعتقد طاعتك وعزم على الائتمار لك، لاعانه الله عليه، ونحن نقتصر منك ومنه على ما هو دون ذلك، إن كنت نبيا فقد قنعنا أن يحمل عمار ـ مع دقة ساقيه ـ هذا الحجر. وكان الحجر مطروحا بين يدي النبي (صلى الله عليه وآله) بظاهر المدينة يجتمع عليه مائتا رجل ليحركوه فلا يمكنهم.

As this conversation between the Messenger of Allah^saww and Ammar^ar was taking place, the very same Jews came over and said: 'O Muhammad^saww! This companion of yours^saww is of the thinking that if you^saww were to order him^saww to lift the earth to the sky or bring the sky down to the earth, having belief and being in your^saww obedience, Allah^azwj will Do it for him^ar. And, we want less than that from you^saww and from him^ar, something other than that. If you^saww are a Prophet^asws, then tell Ammar^ar to lift this rock, having those thin ankles of his^ar'. And this rock was present in front of the Messenger of Allah^asws, just outside Medina, and even if two hundred men were to try and move it, it would not have been possible.

فقالوا له: يا محمد إن رام احتماله لم يحركه، ولو حمل في ذلك على نفسه لانكسرت ساقاه، وتهدم جسمه. فقال رسول الله (صلى الله عليه وآله): لا تحتقروا ساقيه، فانهما أثقل في ميزان حسناته من ثور وثبير وحراء وأبي قبيس، بل من الارض كلها وما عليها، وإن الله قد خفف بالصلاة على محمد وآله الطيبين ماهو أثقل من هذه الصخرة، خفف العرش على كواهل ثمانية من الملائكة بعد أن كان لا يطيقه معهم العدد الكثير، والجم الغفير.

They said to him^saww: 'He^ar would not be able to lift it or move it, and even if he^ar did manage to lift that, his^ar ankles would break, and his body would be crushed'. The Messenger of Allah^saww said: 'Do not belittle his^ar ankles for they are heavier in the scale of rewards than mountains of Hira and Abu Qubays, but from all that is in the earth. And Allah^azwj Made it light, by the salutations on Muhammad^asws and his^asws goodly Progeny^asws that which was heavier than this rock, by making the lifting of the Throne light on eight of the Angels, when beforehand, a large number of them and a huge gathering of them could not even move it'.

ثم قال رسول الله (صلى الله عليه وآله): يا عمار اعتقد طاعتي وقل: اللهم بجاه محمد وآله الطيبين قوني ليسهل الله لك ما أمرك به كما سهل على كالب بن يوحنا عبور البحر على متن الماء وهو على فرسه يركض عليه لسؤاله الله بجاهنا أهل البيت. فقالها عمار، واعتقدها، فحمل الصخرة فوق رأسه، وقال: بأبي أنت وأمي يا رسول الله، والذي بعثك بالحق نبيا لهي أخف في يدي من خلالة أمسكها بها! فقال رسول الله (صلى الله عليه وآله): حلق بها في الهواء، فستبلغ بها قلة ذلك الجبل، ـ وأشار إلى جبل بعيد على قدر فرسخ ـ فرمى بها عمار، وتحلقت في الهواء

حتى انحطت على ذروة ذلك الجبل. ثم قال رسول الله (صلى الله عليه وآله) لليهود: أو رأيتم؟ قالوا: بلى.

Then the Messenger of Allah[saww] said: 'O Ammar[ar]! Believe in my[saww] obedience and say: 'Our Lord[azwj]! For the sake of Muhammad[saww] and his[saww] goodly Progeny[asws], Give me[ar] the strength'. Allah[azwj] will Make it easy for you, what I[asws] have ordered you[asws] to do, like He[azwj] Made it easy for Kalab Bin Yohanna to cross over the sea by riding his horse over the water, for he had also asked for the sake of the People of the Household[asws]'.

Ammar[ar] said that with firm belief and lifted the rock over his[ar] head and said: 'May my[ar] father and mother be sacrificed for you[saww] O Messenger of Allah[saww]! By the One[azwj] Who Sent you[saww] as a true Prophet[asws], this is lighter on my[asws] hands than a particle'. The Messenger of Allah[saww] said: 'Throw it into the air towards that mountain over there'. He[saww] pointed towards a mountain, which was at least one *Farsakh* away in distance. Ammar[ar] threw it and it flew off into the air and it settled at the peak of that mountain. Then the Messenger of Allah[saww] said to the Jews: 'Did you see that?' They said: 'Yes'.

فقال رسول الله (صلى الله عليه وآله): ـ يا عمار ـ قم إلى ذروة الجبل فستجد هناك صخرة أضعاف ما كانت، فاحتملها وأعدها إلى حضرتي. فخطا عمار خطوة وطويت له الارض، ووضع قدمه في الخطوة الثانية على ذروة الجبل، وتناول الصخرة المتضاعفة وعاد إلى رسول الله (صلى الله عليه وآله) بالخطوة الثالثة. ثم قال رسول الله (صلى الله عليه وآله) لعمار: اضرب بها الارض ضربة شديدة. فتهاربت اليهود وخافوا، فضرب بها عمار على الارض، فتفتت حتى صارت كالهباء المنثور وتلاشت.

The Messenger of Allah[saww] said: 'O Ammar[ar]! Arise and go towards the peak of that mountain and you[ar] find there a rock which is bigger than that one, lift it and bring it over to my[saww] presence'. Ammar[ar] took one step and the earth constricted itself for him[ar], and with his[ar] second step reached the peak of the mountain, lifted the rock and brought it to the Messenger of Allah[saww] with his[ar] third step. Then the Messenger of Allah[saww] said to Ammar[ar]: 'Strike the earth with it, very hard'. The Jews fled in fear, and Ammar[ar] struck the rock to the ground, and it smashed into small pieces which got scattered into the air as floating dust'.

فقال رسول الله (صلى الله عليه وآله): آمنوا أيها اليهود فقد شاهدتم آيات الله. فآمن بعضهم، وغلب الشقاء على بعضهم، ثم قال رسول الله (صلى الله عليه وآله): أتدرون معاشر المسلمين ما مثل هذه الصخرة؟ فقالوا: لا يا رسول الله.

The Messenger of Allah[saww] said: 'Believe, O You Jews, for you have witnessed the Sign of Allah[azwj]'. Some of them believed, and some of them were overcome with doubt. Then the Messenger of Allah[saww] said: 'Do you

know, group of Muslims, what is the like of this rock?' They said: 'No, O Messenger of Allah[saww]'.

فقال رسول الله (صلى الله عليه وآله): والذي بعثني بالحق نبيا إن رجلا من شيعتنا تكون له ذنوب وخطايا أعظم من جبال الارض، و ـ من ـ الارض كلها والسماء بأضعاف كثيرة فما هو إلا أن يتوب، ويجدد على نفسه ولايتنا أهل البيت إلا كان قد ضرب بذنوبه الارض أشد من ضرب عمار هذه الصخرة بالارض، وإن رجلا تكون له طاعات كالسماوات والارضين والجبال والبحار، فما هو إلا أن يكفر بولايتنا أهل البيت حتى يكون ضرب بها الارض أشد من ضرب عمار لهذه الصخرة بالارض، وتتلاشى وتتفتت كتفتت هذه الصخرة، فيرد الآخرة ولا يجد حسنة، وذنوبه أضعاف الجبال والارض والسماء فيشدد حسابه ويدوم عذابه.

The Messenger of Allah[saww] said: 'By the One[azwj] Who Sent me[saww] as a true Prophet[asws], if a Shiite of ours[asws] has sins and errors greater than the mountains of the earth, and more than the whole earth and the sky, many times over, and if he were to repent, and there exists within him our[asws] Mastership, of the People of the Household[asws], his sins would be struck onto the earth harder than the striking of the earth with that rock by Ammar[ar].

And the man who has the deeds of obedience like the skies and the earths and the mountains and the seas, and if he were to disbelieve in our[asws] Mastership, of the People of the Household[asws], then his deeds will be struck on to the ground harder than the striking of the earth with the rock by Ammar[ar] smashing into small pieces, and will not find in the hereafter any rewards, whilst his sins will be more than the mountains and the earth and the sky, and will have a hard reckoning, and will remain in eternal Punishment'.

قال: فلما رأى عمار بنفسه تلك القوة التي جلد بها على الارض تلك الصخرة فتفتت، أخذته أريحية وقال: أفتأذن لي يا رسول الله أن اجالد هؤلاء اليهود فأقتلهم أجمعين بما اعطيته من هذه القوة؟ فقال رسول الله (صلى الله عليه وآله): يا عمار إن الله تعالى يقول: (فاعفوا واصفحوا حتى يأتي الله بأمره) بعذابه، ويأتي بفتح مكة وسائر ما وعد.

Imam Hassan Al-Askari[asws] said: 'When Ammar[ar] saw the strength within him[ar] with which he[ar] had smashed the rock into pieces, he[ar] was overcome with confidence and said: 'Will you[saww] give me[ar] the permission, O Messenger of Allah[saww], to fight against these Jews and kill them all, with the strength that has been given to me[ar]?' The Messenger of Allah[saww] said: 'O Ammar[ar]! Allah[azwj] Says: "*but pardon and forgive, so that Allah should bring about His command*" of His[azwj] Punishment, by giving you[saww] victory over Mecca and the rest of what He[azwj] has Promised.

317 ـ وكان المسلمون تضيق صدورهم مما يوسوس به إليهم اليهود والمنافقون من الشبه في الدين. فقال لهم رسول الله (صلى الله عليه وآله). أو لا اعلمكم ما يزيل ضيق صدوركم إذا وسوس هؤلاء الاعداء إليكم؟ قالوا: بلى يا رسول الله، قال: ما أمر به رسول الله من كان معه في الشعب الذي كان ألجأته إليه قريش، فضاقت صدورهم واتسخت ثيابهم.

And the Muslims use to feel constriction in their chests due to the whisperings of the Jews and the hypocrites making them confused in their religion. The Messenger of Allah^saww^ said to them: 'Shall I^saww^ teach you something that will make this constriction pass away from your chests that these enemies are whispering to you?' They said: 'Yes, O Messenger of Allah^saww^!' He^saww^ said to them that which he^saww^ had ordered the Muslims when they were in the cave of Abu Talib^asws^ due to the persecution from the Qureish, and their chests were constricted and their clothes were worn out.

فقال لهم رسول الله (صلى الله عليه وآله): انفخوا على ثيابكم، وامسحوها بأيديكم وهي على أبدانكم، وأنتم تصلون على محمد وآله الطيبين، فانها تنقي وتطهر وتبيض وتحسن وتزيل عنكم ضيق صدوركم. ففعلوا ذلك، فصارت ثيابهم كما قال رسول الله (صلى الله عليه وآله). فقالوا: عجبا يا رسول الله بصلاتنا عليك وعلى آلك، كيف طهرت ثيابنا! فقال رسول الله (صلى الله عليه وآله): إن تطهير الصلاة على محمد وآله لقلوبكم من الغل والضيق والدغل ولابدانكم من الآثام أشد من تطهيرها لثيابكم. وإن غسلها للذنوب من صحائفكم أحسن من غسلها للدرن عن ثيابكم. وإن تنويرها لكتب حسناتكم ـ بمضاعفة ما فيها ـ أحسن من تنويرها لثيابكم.

The Messenger of Allah^saww^ said to them: 'Blow over your clothes, and wipe over these with your hands whilst wearing them, and you should send salutations on Muhammad^saww^ and his^saww^ goodly Progeny^asws^, and these will become clean, white and beautiful, and this will take the constriction away from your chests'.

They did that and their clothes became as the Messenger of Allah^saww^ had said they would. They said: 'How strange, O Messenger of Allah^saww^, that by sending salutations upon you^saww^ and upon your^saww^ Progeny^asws^, our clothes have become clean!' The Messenger of Allah^saww^ said: 'The cleaning, by the sending of salutations on Muhammad^saww^ and his^saww^ Progeny^asws^, of your hearts from the hatred, and constriction, and faults, and from your bodies of the filth, is more strange than the cleaning of your clothes. The washing away of your sins is better than the washing away of the dirt from your clothes. The shining of your good deeds in the Book of Records, and the increasing of them, is better than the shine of your clothes'.

قوله عزوجل: " وأقيموا الصلاة وآتوا الزكاة وما تقدموا لانفسكم من خير تجدوه عند الله ان الله بما تعملون بصير "

The Words of the Almighty "*And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do*" – VERSE 110

318 ـ قال الامام (عليه السلام): (أقيموا الصلاة) باتمام وضوئها وتكبيراتها وقيامها وقراءتها وركوعها وسجودها وحدودها. (وآتوا الزكاة) مستحقيها، لا تؤتوها كافرا ولا مناصبا.

Imam Hassan Al-Askari[asws] said: "*And keep up prayer*" by completing its ablutions, and its *Takbeers*, and its standings, and its readings, and its bowings, and its prostrations and its limits. "*and pay the poor-rate*" to the deserving ones, **not giving it to the infidels and the *Nasibis***.

قال رسول الله (صلى الله عليه وآله): " المتصدق على أعدائنا كالسارق في حرم الله ". (وما تقدموا لانفسكم من خير) من مال تنفقونه في طاعة الله، فان لم يكن لكم مال، فمن جاهكم تبذلونه لاخوانكم المؤمنين، تجرون به إليهم المنافع، وتدفعون به عنهم المضار.

The Messenger of Allah[saww] said: 'The **giver of charity to our[asws] enemies is like a thief stealing in the Kaaba**'. "*whatever good you send before for yourselves*" from the wealth that you spend in the obedience to Allah[azwj], and if you do not have the wealth, the efforts you make for your believing brothers, in gaining them some benefits or dispelling from them any losses.

(تجدوه عند الله) ينفعكم الله تعالى بجاه محمد وعلي وآلهما يوم القيامة فيحط به سيئاتكم، ويضاعف به حسناتكم، ويرفع به درجاتكم فقال: " تجدوه عند الله " (إن الله بما تعلمون بصير) عالم ليس يخفى عليه شئ: ظاهر فعل، ولا باطن ضمير، فهو يجازيكم على حسب اعتقاداتكم ونياتكم، وليس هو كملوك الدنيا الذي يلتبس على بعضهم، فينسب فعل بعضهم إلى غير فاعله، وجناية بعضهم إلى غير جانيه فيقع ثوابه وعقابه ـ بجهله بما لبس عليه ـ بغير مستحقه.

"*you shall find it with Allah*" Allah[azwj] will Give them benefits for the sake of Muhammad[saww] and Ali[asws] and their[asws] Progeny[asws] on the Day of Judgment will eradicate your sins and increase your good deeds, and will Increase by them[asws] your levels. He[azwj] Said: "*surely Allah sees what you do*" Knows, and there is nothing hidden from Him[azwj], neither the apparent deeds nor the hidden intentions. He[azwj] will Reward in accordance with your beliefs and intentions, and He[azwj] is not like the kings of this world who erroneously reward some, or reward someone else for someone else's deeds, and

defrauds some others, for they do this due to their ignorance and give it to the undeserving one.

وقال رسول الله (صلى الله عليه وآله): مفتاح الصلاة الطهور، وتحريمها التكبير، وتحليلها التسليم، ولا يقبل الله صلاة بغير طهور، ولا صدقة من غلول. وإن أعظم طهور الصلاة - التي لا يقبل الصلاة إلا به، ولا شئ من الطاعات مع فقده - موالاة محمد، وأنه سيد المرسلين، وموالاة علي، وأنه سيد الوصيين وموالاة أوليائهما، ومعاداة أعدائهما.

And the Messenger of Allah[saww] said: 'The key to Prayer is purification, and its intention is *Takbeer*, and its conclusion is the salutations. And, Allah[azwj] does not Accept the Prayer without purification, nor does He [zwj] accept charity from the fraudster. The greatest in Prayers is purification for He[azwj] does not Accept Prayer without it, nor anything from deeds of obedience without the Mastership of Muhammad[saww] for he[saww] is the Chief of the Messengers[asws], and the Mastership of Ali[asws] and he[asws] is the Chief of the Trustees, and the friendship of their[asws] friends and the enmity of their[asws] enemies.